LALITAVISTARA

English Translation with Notes

BIJOYA GOSWAMI

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FOREWORD

THE *Lalitavistara* is a work of tremendous importance in the field of Indological studies. It presents us with the life of Buddha from before his birth upto the attainment of Enlightenment. In this work, some of the major tenets of Mahāyāna Buddhism are expounded. It is written in Buddhist Hybrid Sanskrit, which is a very difficult and obscure branch of Sanskrit. That is one of the reasons which is beyond the reach of most people. Raja Rajendralala Mitra made an attempt to translate this work into English, but did not complete it. Unfortunately, its reading are also obscure and faulty in places, so that so far it was not possible to go deeply into it. The *Lalitavistara* is a treasure house for research from the point of view of scholars and researchers dealing with comparative religion and philosophy, sociology and history, language and linguistics. For this a complete English translation of the work was essential.

The Society expresses its deep gratitude for the valuable service received from Dr. (Mrs) Bijoya Goswami in translating this work. Due to Dr. Goswami's strenuous labour, the Society takes pleasure in offering this book to concerned readers and scholars.

Kolkata
26.02.2001

Manabendu Banerjee
General Secretary

followed Lefmann's readings, occasionally following Mitra's and in some cases, the interpretations offered by F. Edgerton in his Buddhist Hybrid Sanskrit Grammar and Dictionary. I have mentioned this as far as possible in the end notes. I have also followed the translation by R.L. Mitra and P.E. Foucaux. On occasion, however, I have been unable to totally decipher what has been intended, and instead of forcing my own interpretations on the reader, have chosen to leave it vague, trying to offer a literal translation of the passage. I realise that despite my best effort, the work emerges as a second-rate attempt, for which I crave the indulgence of the reader.

I am deeply grateful to the scholars of the Asiatic Society for giving me the opportunity for publishing this work. I am particularly grateful to Prof. Sukumari Bhattacharji for her helpful suggestions. I cannot sufficiently express my gratitude to my colleagues Dr. Manabendu Banerjee and Dr. Debarchana Sarkar for their invaluable assistance. Thanks are also due to Dr. Syamali Basu, Librarian, Dept. of Sanskrit, Jadavpur University, Dr. Mitali Chatterjee, Asst. Librarian, Asiatic Society, and to Sri Jyoti Biswas, Sri Monoranjan Ghosh, Sm. Rapti Dev, Sm. Isani Chakravarti and Dr. Jayanti Dutta, research fellows in the Dept. of Sanskrit, Jadavpur University, for their help. I also offer my thanks to all others who have directly or indirectly helped me in my endeavour.

27, Baker Road
Kolkata - 700 027

Bijoya Goswami

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LALITAVISTARA

I bow to all the Buddhas and Bodhisattvas.
Om : salutations to all the Buddhas,[1] Bodhisattvas,[2] Śrāvakas[3] and Pratyekabuddhas,[4] past, future and present, honoured over the illimitable boundaries of the ten directions of the Lokadhātus.[5]

NOTES

1. Buddhas : According to Buddhist tenets, wise men realised the ultimate truth through proper meditation in the different *kalpas* (ages). Hence, there are many Buddhas, and the last Buddha is actually preaching what other Buddhas have preached before him. It is the same with the Tathāgatas, of whom a list is provided later on.
2. Bodhisattvas : According to Mahāyāna Buddhism, the Bodhisattva is the Ideal man, endowed with intellect and compassion. Even after attaining *Nirvāṇa*, the Bodhisattva delays his ultimate *Nirvāṇa* out of compassion towards all, striving for *Nirvāṇa* to be attained by all. He is prepared to take on the sins and sorrows of the world so that all creatures may attain *Nirvāṇa*
3. Śrāvakas : Hearers, i.e., the audience of Buddha.
4. Pratyekabuddhas : A Pratyekabuddha is a Buddha for himself alone, who has won enlightenment, but lives in solitude and does not reveal his enlightenment to the world.
5. Lokadhātu : Sphere or region. World region. There are three: Sāhasracūḍika, Dvisāhasra, Trisāhasra-mahāsāhasra.

Chapter I

THE INTRODUCTION

THUS have I heard. At one time, the Lord was sojourning at Śrāvasti[1] in the Jetavana,[2] in the garden of Anāthapiṇḍada,[3] with a great body of twelve thousand Bhikṣus.[4] That for instance, the Long-lived Jñānakauṇḍinya. The Long-lived Aśvajit. The Long-lived Vāṣpa. The Long-lived Mahānāmā. The Long lived Bhadrika. The Long-lived Yaśodeva. The Long-lived Vimala. The Long-lived Subāhu. The Long-lived Pūrṇa.[5] The Long-lived Gavāṃpati. The Long-lived Ūrubilvakāśyapa. The long lived Nadīkāśyapa. The Long lived Gayākāśyapa. The Long-lived Śāriputra.[6] The Long-lived Maudgalyāyana.[7] The Long-lived Mahākāśyapa. The Long-lived Mahākātyāyana. The Long-lived Kaphila. The Long-lived Kauṇḍinya. The Long-lived Cunanda. The Long-lived Pūrṇamaitrāyaṇīputra. The Long-lived Aniruddha. The Long-lived Nandika. The Long-lived Kasphila. The Long-lived Subhūti. The Long-lived Revata. The Long-lived Khadiravarṇika. The Long-lived Amogharāja. The Long-lived Mahāpāraṇika. The Long-lived Bakkula. The Long-lived Nanda.[8] The Long-lived Rāhula.[9] The Long-lived Svāgata. The Long-lived Ānanda.[10] With the twelve thousand Bhikṣus headed by them, and with thirty-two thousand Bodhisattvas, all of them united in one caste, perfect in all the *Pāramitās*[11] of the Bodhisattvas, sporting with the knowledge of all the Bodhisattvas, revealed by the light of all the Bodhisattva *Dhāraṇīs*,[12] having acquired all the Bodhisattva *Dhāraṇīs*, filled with the profound meditation of all the Bodhisattvas, travelling by the correct path of all the Bodhisattvas, having acquired control of the *samādhi*[13] of all the Bodhisattvas, revealed by the control of the *samādhi* of the Bodhisattvas, filled with the forbearance of

all the Bodhisattvas, complete with all the Bodhisattva *bhūmis*.[14] Thus with the noble Bodhisattva Maitreya. The noble Bodhisattva Dharaṇīśvararāja. The noble Bodhisattva Siṃhaketu. The noble Bodhisattva Siddhārthamati. The noble Bodhisattva Praśāntacaritramati. The noble Bodhisattva Prativitprāpta. The noble Bodhisattva Nityodyukta. The noble Bodhisattva Mahākaruṇācandrin. With thirty-two thousand Bodhisattvas led by them.

At that time, the Lord arriving at the great city of Śrāvastī, sojourned there, venerated, respected and worshipped by the three *pariṣats*,[15] kings, princes, royal ministers, chief ministers, royal servants, courtiers, Kṣatriyas, Brāhmaṇas, householders and ministers, citizens and villagers, other Tīrthikas,[16] Śramaṇas,[17] Brāhmaṇas, sages and ascetics. The Lord also received food and condiments from the many servers of food, clean garments, begging bowls, beds to lie on and medicines to relieve weariness. The Lord, receiving the best of gifts and the best of fame, remained uncontaminated everywhere, like the lotus by water. The words of praise of his fame arose on earth, (claiming him to be) the venerable, the truly-knowing, possessed of learning and practice, the follower of the good path, versed in the ways of the world, the great charioteer of man's suppressible (desires), the teacher of gods and men, Buddha the Lord, the five-eyed.[18] He sojourned, knowing by himself, experiencing and instructing, this world and the next, along with the Devas[19] (Gods), Māras,[20] Brahmās, mendicants and Brāhmaṇas, subjects, with gods and men. He instructed (them) in the true religion, which is auspicious in the beginning, auspicious in the middle and auspicious at the end, which conveys the true sense, the true import, and reveals asceticism as pure, complete, immaculate, refined.

Once, at the middle *yāma* of the night, the Lord attained the *samādhi* named Buddhālaṃkāravyūha. Subsequently,

when the Lord had attained this *samādhi* named Buddhālaṃkāravyūha, then, at that moment, a ray named Pūrvabuddhānusmṛtyasaṃgajñānalokālaṃkāra emerged from the joints of the Lord's head in between the spaces of his headdress. It lighted up the pure homes and the houses of the gods, and inspired by the immeasurable Devaputras such as Maheśvara Devaputra. Then this inspiring song arose from those rays of Tathāgata :

"Embrace the sage Śākyasiṃha, who is the light of intellect, who dispels darkness, who gives full splendour, whose lustre is white, whose brilliance auspicious and pure, whose body is tranquil, whose mind, holy and peaceful. //1//

"Take refuge in him who is the Ocean of learning, of pure and great soul, the Lord of piety, the Omniscient, the Greatest of sages, the Lord of gods, worshipped by human gods, Self-created in piety, and Self-controlled. //2//

"He who brought under his control the unconquerable mind, he who has freed his intellect from the fetters of Māra, whose sight and hearing are never futile, who is versed in tranquillity and salvation. //3//

"Approach him with all devotion, who is to be seen (by all), of incomparable piety, dispeller of darkness, knower of the true faith, of tranquil action, Buddha of immeasurable intellect. //4//

"He is the king of physicians, gives nectar in the form of medicines : he is a valiant among the speakers, the oppressor of the wicked, he is the friend of piety, adept in the supreme knowledge, the leader, showing the ultimate path." //5//

Subsequently, the tranquil Śuddhāvāsakāyika Devaputras, touched by this ray of the light of the contemplation, association and knowledge of Buddha, and inspired by these and similar songs, arose from the *samādhi* and reflected on the Lord Buddhas, immeasurable, innumerable, countless and ageless, by the influence of the Buddhas. They reflected

on the places, qualities, congregations and religious ordinances of those Lord Buddhas.

Then, when that night was over, the Śuddhāvāsakāyika Devaputra named Īśvara, also Maheśvara, Nanda, Sunanda, Candana, Mahita, Praśānta, Praśāntavinīteśvara and other numerous Śuddhāvāsakāyika Devaputras, having transcended all castes, illuminating the entire Jetavana with divine lustre, approached the Lord, and, approaching, worshipped the Lord's feet with their heads, and stood to one side. Standing to one side, those Śuddhāvāsakāyika Devaputras said to the Lord : "O Lord! There is a series of religious tenets in the form of *sūtras* named *Lalitavistara*, a collection of great Vaipulyas,[21] which expounds the soul of Bodhisattva benefactions, reveals the lustre of the excellent *Tuṣita*[22] abode, the consultation, emergence, sport, place of the womb, shows the greatness of the place of birth and influence, reveals all the childhood activities, special excellences, proficiency in all worldly arts, works, writing, mathematics, numbers, the sword, the bow, war, all shows of strength, reveals the enjoyment of the affairs of the inner quarters, praises the method of obtaining the immutable result of all Bodhisattva disciplines, the sport of the Bodhisattva, destroying all the circles of Māra, instructing the *Buddhadharma* consisting of the power and proficiency of Tathāgata, and the eighteen *āveṇikas*,[23] as well as the heresies earlier uttered by the former Tathāgatas.[24] So thus—was uttered earlier by Lord Padmottara, Dharmaketu, Dīpaṅkara, Guṇaketu, Mahākāra, Ṛṣideva, Śrītejas, Satyaketu, Vajrasaṃhata, Sarvābhibhū, Hemavarṇa, Atyuccagāmin, Pravāhasāgara, Puṣpaketu, Vararūpa, Sulocana, Ṛṣigupta, Jinavaktra, Unnata, Puṣpita, Ūrṇatejas, Puṣkara, Suraśmi, Maṅgala, Sudarśana, Mahāsiṃhatejas, Sthitabuddhidatta, Vasantagandhin, Satyadharmavipulakīrti, Tiṣya, Puṣya, Lokasundara, Vistīrṇabheda, Ratnakīrti, Ugratejas, Brahmatejas, Sughoṣa, Supuṣpa, Sumanojñaghoṣa, Suceṣṭarūpa, Prahasitanetra, Guṇarāśi, Meghasvara, Sundaravarṇa, Āyustejas, Salilagajagāmin, Lokābhilāṣita, Jitaśatru, Sampūjita, Vipaśyin, Vipaścit, Śikhin, Viśvabhū, Kākucchanda, Kanakamuni, and Kāśyapa, the Arhats[25] properly enlightened, that the Lord should expound, for the good of many, for the happiness of many, for compassion towards the people, for the welfare and pleasure of the great body of men, of gods and mortals; for the sake of the emergence of the Mahāyāna, the mortification of all those who preach opposing tenets, for the emergence of all Bodhisattvas, for the defeat of all Māras, for the engendering of the seed of power of the soul of the Bodhisattvas, for the acceptance of the foremost religion, for the acceptance of the line of the three jewels,[26] the non-destruction of the line of the three jewels, and the revealing of Buddha's work." The Lord agreed to the Devaputras by silence, taking mercy on the world along with the gods.

Then the Devaputras, knowing of the Lord's assent from his silence, and satisfied and elated, their hearts full, joyous, with love and affection, worshipped the Lord's feet with their heads, circumambulated him three times, and strewing divine sandal power, ground *aguru* and *mandara* flowers, disappeared.

Then the Lord proceeded to the bamboo grove when night was over. Arriving there, the Lord, being requested, seated himself on a seat, facing the Bodhisattvas and Śrāvakas. Being seated, the Lord addressed the Bhikṣus : "Thus, O Bhikṣus, at the close of the night, the Śuddhāvāsakāyika Devaputra Īśvara, also Maheśvara, Nanda, Sunanda, Candana, Mahita, Praśānta and Vinīta, also other Śuddhāvāsakāyika Devaputras, all together disappeared as before from there." Then those Bodhisattvas and those Mahāśrāvakas said to the Lord with folded hands : "Then,

O Lord, please instruct us in the series of *Dharma* named *Lalitavistara*. That will be for the good of many, for the happiness of many, for mercy towards the world, for the prosperity, welfare and happiness of this great body of man, for the gods and mortals, and for these noble Bodhisattvas who have come here." Then the Lord agreed (to the request) of these noble Bodhisattvas and Mahāśrāvakas by silence, taking pity on the entire world comprising gods, men and demons. There it is said :

"O Bhikṣus ! This night, as I sat in comfort, without any evil, entering into auspicious recreation, single-minded meditative, there came to me the Devaputras and Maharṣis, named Maheśvara, Candana, Īśa, Nanda, Praśāntacitta, Mahita, Sunandana, Śānta, Acyuta, and a hundred lakh others, of bright hue, glowing with pure beauty, illuminating the forest named Jeta with splendour and delight. //6-8//

"After touching my feet and circumambulating me, they stood here before me, and folding their fingers in a gesture of supplication, they respectfully besought me. //9//

"O Sage ! This *Vaipulyasūtra*, the great root cause, which destroys all passions, which was previously uttered by all Tathāgatas for the good of the entire world, should be repeated now." Thus addressed, the Sage, out of the desire of the stream of Bodhisattvas to accept it, spoke out the ultimate Mahāyāna and chastised Namuci[27] by that supreme discourse, (as) he silently accepted that request of the gods, free from suffering. They all, delighted, joyous, eager and full of cheer, strewed flowers. //10-12//

"Thus, O Bhikṣus, listen to this *Vaipulyasūtra*, the great root cause, which was uttered earlier by all Tathāgatas for the good of the entire world."

NOTES

1-3. Śrāvastī, Jetavana and Anāthapiṇḍada.
Śrāvastī (Savatthipura— Pāli; Shewei, Sky-lo-fa-syte—Chinese; Mnyen-yod—Tibetan) was a city built on the site of ancient Ayodhyā, the capital of Kosala. The Jetavana was a park in this city, donated to Buddha by Sudatta, a minister of king Prasenajit. Sudatta himself embraced asceticism, and was re-named Anāthapiṇḍada, to become one of Buddha's favourite disciples.

4. Bhikṣus : Mendicants, often self-appointed, who had embraced asceticism.
5. Pūrṇa : A merchant of Suparikā, he converted to asceticism and became a favourite of Buddha.
6. Sāriputra and
7. Maudgalyāyana : The two famous disciples of Śākya, and among his first. They were neighbours from Nālandā, and were both learned. Sāriputra's name was Upatiṣya, and his father's name Tiṣya, but he was better known after his mother, Sāri or Sārikā.
8. Nanda : Siddhārtha's step-brother, also known as Sundara or Sundarananda before his conversion.
9. Rāhula : Or Lāhula, son of Siddhārtha and Yaśodharā, converted to asceticism by Buddha.
10. Ānanda : Siddhārtha's cousin and one of Buddha's prime disciples.
11. Pāramitās : Supremacy (as regards entry into the womb); prefect or supreme virtues. Ten *Pāramitās* are recognised : *dāna* (charity); *śīla* (goodness); *śānti* (tranquillity); *vīrya* (fortitude); *dhyāna* (meditation); *prajñā* (understanding); *upāya* (expediency); *bala* (power); *praṇidhi* (circumspection) and *jñāna* (knowlege of universal truth). Pāli—*pārami.*
12. Dhāraṇī : Short, significant religious formulae, akin to *mantras*.
13. Samādhi : Deep concentration or meditation.
14. Bhūmi : Stage in Bodhisattva-hood.
15. Pariṣad or parṣad: Comprising monks and nuns, as well as male and female *upāsakas*. An *upāsaka* is one who has accepted the first 5 *Śikṣāpadas*.
16. Tīrthikas : Probably Sanskritised form of *titthitya* = heretic.
17. Śramaṇas : Buddhist monks.
18. The five-eyed : R.L.M. translates it as 'Quinocular' (p. 15). Buddha is supposed to have five visions or perceptions : *māṃsacakṣuḥ* (the vision of flesh, or carnal vision); *dharmacakṣuḥ* (the religious vision); *prajñānacakṣuḥ* (the intellectual vision); *divyacakṣuḥ* (the divine vision) and the *Buddhacakṣuḥ* (the Buddha vision, i.e., the power of seeing all objects past, present and future).

19. Gods : Devas (also Devaputras): There are various division of these gods in Mahāyāna Buddhism. There are three grand divisions : Kāmāvacara (those who live in Kāmadhātu, one state of existence), Rūpāvacara (those living in Rūpadhātu, another state of existence) and Ārūpyāvacara (those living in Ārupyadhātu, the third state of existence). There are also the Bhauma and Antarikṣa / Antarikṣavāsins, the Śuddhāvāsakāyikas, the highest group, and the Brahmakāyikas.
20. Māras : Māra is the god of desires against whom Buddha has to fight. He governs love, passion, mischief and death. See also notes on Chapter XV.
21. Vaipulyas : Amplified forms of *sūtras* written in a mixture of prose and verse.
22. Tuṣita : The abode of joy.
23. Āveṇika : Sometimes misspelt as *veṇika*. *Āveṇika* means peculiar, individual, particular, special. There are in all 18 *āveṇika* Buddhadharmas : (1) *nāsti tathāgatasya skhalitam*; (2) *nāsti ravitam;* (3) *nāsti muṣitasmṛtitā*; (4) *nāstyasamāhitacittam*; (5) *nāsti nānātvasaṃjñā*; (6) *nāstyapratisaṃkhyopekṣā*; (7) *nāsti chandasya hāniḥ*; (8) *nāsti vīryasya hāniḥ*; (9) *nāsti smṛtihāniḥ*; (10) *nāsti samādhihāniḥ*; (11) *nāsti prajñāyā hāniḥ*; (12) *nāsti vimuktihāniḥ*; (13) *sarvakāyakarma - jñāna - pūrvaṃgamaṃ jñānānuparivarti*; (14) *sarva - vāk - karmajñānānuparivarti*; (15) *sarva-manaḥ-karmajnñānānuparivarti*; (16) *atīte dhvanyasaṃgamapratihataṃ jñānadarśanaṃ pravartate*; (17) *anāgate* .... (18) *pratyutpanne*......
24. Tathāgatas : An epithet or title of a Buddha is 'Tathāgata' generally used by Śākya when he instructed. It signifies that the Buddha has 'thus gone' i.e., gone in the right path, not to appear again, births closed. That is why there are as many Tathāgatas as there are Buddhas.
25. Arhat : A Buddhist monk, sometimes Buddha himself. The term means venerable, adorable. It is the highest rank among the monks, and is reached after traversing 20,000 *kalpas*. An Arhat has several supernatural power.
26. Three jewels : The *triratna*, i.e., the triad Buddha, *Dharma* and *Saṃgha*. This may also refer to Buddha, Rāhula and Ānanda.
27. Namuci : Epithet of Māra.

Chapter II

THE INCENTIVE

THERE, O Bhikṣus, what is this wonderful *Lalitavistara*, the series of *Dharma*, the primary *sūtras* and the great *Vaipulya*? Here, O Bhikṣus, Bodhisattva, established in the excellent *Tuṣita* abode, adored by the adored, the anointed, lauded, sung, described and praised by hundreds and thousands of gods, obtaining auspicious anointment, accomplishing meditation, whose intelligence had come from the religion of all the Buddhas, who had the eye of great and pure intellect whose great intelligence had been enkindled by memory, wisdom, action and forbearance, who had attained the *Pāramitās* by excess of charity, goodness, forgiveness, valour, meditation, intellect, great ways and techniques, who was versed in the path of Brahman through great amity, compassion and joy, who faced the vision of best great wisdom, overpowering knowledge, who had attained the height of completion of the religion of all *Bodhipakṣa*[1] through memory, prayer, complete union, *ṛddhipāda*[2], strength of senses, the path of *Bodhyaṅga*[3], whose body was adorned with the ornaments of unlimited prosperity of virtue, who was the great follower of reform, who acted as he spoke, who spoke and acted truly, whose mind was straight and unhampered by crookedness and deviousness, who was devoid of all pride, vanity, arrogance, fear and sorrow, whose heart was the same to all creatures, who was worshipped by *koṭi nayuta*[4] hundred thousand numerous Bodhisattvas, whose glory was sung by Śakra, Brahmā, Maheśvara, the Lokapālas, Gods, serpents, *yakṣas*, *Gandharvas*, *Asuras*, *Garuḍa*, *Kinnaras*, the Great Serpent and *Rākṣasas*, who was adept in the knowledge of the distinction among ranks, institutions, association, opposition, cognition and *avatāras*[5], who had attained the *Dhāraṇis* uttered by all Buddhas,

carried in memory, without turbulance, eternally, the Great Merchant who had brought the virtue of the jewel of religions by the boat of the Great Religion, memory, association, complete union, *ṛddhi pāda* strength of senses, intellect, the path of *Bodhyaṅgas*, *Pāramitās*, means and skill, whose intention was to cross the fourfold sins[6], who destroyed the pride of desire, who overcame all the opponents, who was established at the front of battles, who destroyed the host of sorrows and vices, whose weapon was the adamantine supreme knowledge, who had acquired the penalty of great compassion, the root of the heart of *Bodhi,* who was bathed in the waters of deep valour, who was the Navigator of ways and skills, who was proficient in the *Bodhyaṅgas* and meditation, who was the lotus-fibre of *samādhi*, who was the wide-petalled lotus pure as the moon in flowing water, devoid of vanity and pride, whose fragrance of goodness, learning and benevolence wafted over the quarters, who was the foremost in knowledge in the world, untouched by the eightfold *lokadharmas*[7], the lotus among great men, who was fragrant with the redolence emitted by vast virtue and knowledge, who was the sun of intellect and learning, who had recited the spells of the supreme fourfold *ṛddhi pādas*, who was armed with the sharp nails and fangs of the fourfold *ārysatyas*[8], whose sight was determined by the four *Brahma* virtues[9], whose head was stored with fourfold articles of attraction[10], whose body had attained mastery over the knowledge of *pratītyasamutpāda*[11] with the twelve *aṅgas*, who was full of the thirty-seven *Bodhipakṣadharmas*. The lion of the knowledge of (many) subjects, who yawned with the mouth of threefold *mokṣa*[12] whose pure vision saw tranquillity, who lived in the caves of the mountain of the attainment of meditation, salvation and *samādhi*, who was the well-grown tree in the pacifying *upavana* of the four *Īryāpathas*[13], whose strength was enhanced by the practice of the ten powers[14], who thrilled from overcoming the

fear of worldly wealth, whose might was uncurtailed, who tranquillised the hordes of rabbits and deer in the form of the *tīrthyas*, who was a lion among men, resounding the great lion's roar of no supreme soul, who rendered dim the fireflies of the Tīrthakas with the lustre of the knowledge of the circle of salvation and meditation, who, with blazing power and might, dispelled the dense darkness of *tamas* of nescience, who was the great man, the sun glowing with virtuous power amongst gods and men, who had ended the dark fortnight and was in the fullness of the bright fortnight, who was charmingly graceful, whose sight did not repel the eye, who was ornamented with the luminosity of a hundred thousand gods, who was the circle of meditation, salvation and knowledge, who was the moonlight of the pleasant rays of the *Bodhyaṅgas*, who was the awakener of the lotus of human beings enlightened by Buddha, who was surrounded by the isles of the four *Parṣads*[15], like the moon among great men, who was endowed with the jewels of the seven *Bodhyaṅgas*, whose mind was applied equally, to all beings, whose intelligence was unlimited, who had performed penances of the ten *Kuśalakarmapathas*[16], who was resolved to follow the special path full of prosperity, who was the turner of the invincible and supremely pious wonderful wheel of all Religions, who was born in a lineage and family of *Cakravartins*, who was filled with the jewels of all religions of the deep and illimitable *pratītyasamutpāda*, who was an illimitable, unsatiated, unheard of ocean of great and vast effort, knowledge and behaviour, whose vision surveyed (only) the inside of the Great Lotus, whose intellect was as great as the most wonderful ocean, whose mind was like earth, water, fire, air, who was of unshaken and of firm power like the Meru, who had removed all opposition to modesty, whose intellect was as unbearably vast as the clear and vast sky, whose purpose was purified, whose donations were benevolent, who had well completed earlier *yogas*, who

had earned proper right, who had made his oaths, who had searched out the root of all good, who had achieved his desires, who was the root of all happiness like the ultimate bliss, who emanated the root of all good collected in the seven *kalpas*, who had bestowed the seven types of donation, who had been served by the five virtuous objects[17], who had been served by ten *Kulakarmapathas* with three kinds of physical, four kinds of oral and three kinds of mental good deeds[18], who had been served by the proper application with its forty *aṅgas*[19], who had meditated the forty kinds of *praṇidhānas*[20], who had achieved the forty types of proper *adhyāśayas*[21], who had fulfilled the forty types of proper *mokṣa*, who had found the straight way to the forty *aṅgas* of proper *adhimukti*[22], who had followed, the forty *koṭi niyuta* hundred thousand Buddhas, who had donated gifts of forty-five hundred *koṭi niyuta* hundred thousand Buddhas, who had donated gifts of fifty-five hundred *koṭi niyuta* hundred thousand Buddhas, who had acquired fourfold merits of the *koṭi* hundred Pratyekabuddhas, who had shown the path of heaven and emancipation to innumerable living creatures, who was desirous of instructing supreme *Bodhi*, who was bound to a single caste, who dwelt in the supreme Tuṣita abode after ascending from here, who was the foremost Devaputra named Śvetaketu, worshipped by all gods, was born on earth, and would enjoy before long the Supreme *sambodhi*.

As he sat comfortably in that great mansion, placed on thirty-two thousand stages, ornamented with platforms, brackets, gates, windows, pavilions, banners, flags, and networks of jewels and bells, strewn with *māndārava* and *mahāmāndārava* flowers, animated by the songs of *koṭi niyuta* hundred thousand divine nymphs, decked with best trees like *atimuktaka*, *campaka*, *pāṭala*, *kovidāra*, *mucilinda*, *mahāmucilinda*, *aśoka*, *nyagrodha*, *tinduka*, *karṇikāra*, *keśara* and mango, covered with a golden net, decked

with great, full pitchers, decked with level courts, fragrant with garlands of *jyotirmālikā*, looked on by the faces and eyes of *koṭi niyuta* hundred thousand gods, removing all pain of desires and lust, by magnificent religious songs, divested of all anger, enmity, pride, arrogance and vanity, where great and warm memories of love, cheer and pleasure were engendered — (he was) seated comfortably there, as at the great religious concourse[23], harmoniously resounding *gāthās* of inspiration arose — the eighty-four thousand[24], full of the previous good deeds of Bodhisattva.

"Remember the repository of great virtues, the way of (all) memory and thought, the illuminator of infinite wisdom, one with incomparable strength and great prowress, who excels even Dīpaṅkara[25]. //1//

"Remember the great and clear mind, devoid of the three passions[26] and dirt, with the faults of passion calmed, of auspicious and pure heart who in this city practises a course of alms and giving. //2//

"Remember the Noble-born, the Tranquil, who has served good deeds, forbearance and control as well as power, strength, meditation and intellect for *koṭi niyuta* kalpas. //3//

"Remember, remember, the One of endless deeds, who is worshipped by the *niyuta* Buddhas, Compassionate to all, do not neglect the (proper) time. //4//

"Descend, O descend ! (The descent) which is pure and the annihilation of old age, death and pain is awaited by many gods, *asuras*, serpents, *yakṣas* and *gandharvas*, adept in the method of descent. //5//

"Enjoyment for a thousand *kalpas* does not lead to contentments, as the sea (is not content) with waters. O Content in intellect ! Make content the body of man, eternally thirsty. //6//

"You are of untarnished fame, dallying with the love of *Dharma*, not with lust. Then glance with clear eyes of compassion on men and gods. //7//

"*Ayutas* of gods have heard *Dharma*, yet have not been satiated; now glance on those who have been for the residue of mortals. //8//

"O Pure-eyed ! You see the Buddhas in all ten quarters of the earth. Listen to *Dharma*, then dispense that excellent religion on earth. //9//

"The Tuṣita abode is graced with the beauty of your virtue. O Compassionate one ! Shower it on the land of Jambu. //10//

"Those many gods who have surpassed *Kāmadhātu*[27], and have attained *Rūpadhātu* all exalt you. Touch them with that *Bodhi* that belongs to the penance of *siddhi*. //11//

"O Lord ! You destroyed the work of Māra, and conquered all the other wicked heretics. *Bodhi* can be everyone's; this is the time. Do not neglect (it). //12//

"O Valiant One ! When the world is burning with the fire of sorrow, you overcast it like a cloud, and pouring down nectar, cool down mankind dying from their sufferings. //13//

"You are a physician adept in (judging) the elements of the eternally ill, you are the true physician, truthful. With the medicines of the three salvations, place those quickly in the panacea of *nirvāṇa*. //14//

"Not hearing the lion's roar, the jackals howl fearlessly. Roar the roar of a Buddha-lion and scare away the heretic-jackals. //15//

"With the lamp of intellect in your hand, with your benign power and might on this earth, striking the earth with your excellent hand, conquer Māra. //16//

"The four Pālas await to bestow on you a vessel, which Śakras and *ayuta* Brahmās will take to you when you are born. //17//

"O Intelligent One ! Look on the famed well-born in the

jewel-families, where you will dwell and display the deeds of a Bodhisattva. //18//

"Whichever the vessel in which a gem is placed, becomes magnificent. O Pure of intellect ! Rain down jewels on Jambudvīpa". //19//

Thus in many melodious songs of *gāthās*, (they) besought the Compassionate One : "This is the time, do not neglect it." //20//

NOTES

1. Bodhipakṣa : Aids to enlightenment. There are thirty-seven *Bodhipakṣas*.
2. Ṛddhipādas : Element or bases of supernatural power. These are : *chhanda, citta, vīrya* and *mimāṃsā*.
3. Bodhyaṅgas : Also *Sambodhyaṅgas*. Members of enlightenment. These are : *smṛti, dharmapravicaya, vīrya, prīti, praśrabdhi, samādhi* and *upekṣā*.
4. *Koṭi, nayuta* : All these numbers are detailed by Bodhisattva in Chapter XII. *Koṭi* = a hundred million. *Ayuta* = a hundred *Koṭis*. Also *niyuta* = a hundred *ayutas*. Also *nayuta* = prob. 100,000,000,00
5. Avatāras: Descents, appearances on earth.
6. Fourfold sins : *Ogha* means flood (of evils, passions or depravities). It is necessary to cross this for salvation. They are four in number — *kāma, bhāva, avidyā, dṛṣṭi*.
7. Lokadharmas : Conditions of the world. These are — *lābha, alābha, sukha, duḥkha, yaśas, ayaśas, nindā, praśaṅsā*.
8. Āryasatyas : Noble truths, viz. — *duḥkham, duḥkhasamudayaḥ, duḥkhanirodha, duḥkhanirodhagāminipratipat*.
9. Four Brahma Virtues : Supreme highest religious state. Four in number — *maitrī, karuṇā, muditā, upekṣā*.
10. Articles of attraction : *Saṃgrahavastus* are four in number — *dāna, priyavacana, arthacarya, samānārtha*.
11. Pratītyasamutpāda : Origination by dependence of one thing on another. It has twelve *aṅgas* : *avidyā, saṃskāra, vijñāna, nāmarūpa, ṣaḍāyatana, sparśa, vedanā, tṛṣṇā, upādāna, bhāva, jāti, jarāmaraṇe*. Although Buddhists disclaim unbroken continuity an object is destroyed before the next object is produced.
12. Threefold mokṣa : Three in number : *śūnyatā, animittam, apraṇihitam*.

13. Four Īryāpathas : Pāli *iriyāpatha.* Means : (1) movement; (2) applied to any particular course of religions, especially ascetic performance; (3) less specific behaviour, deportment. In this case, it seems to refer to the Pāli *iriyāpatha,* i.e., the four postures of bodily attitudes, walking, standing, sitting and lying.
14. Ten powers : The ten *balas* of Tathāgata. Since Buddha is possessed of these ten *balas,* he is also known as Daśabala.
15. Four parṣads : Monks, nuns, male *upāsakas,* female *upāsakas.*
16. Kuśalakarmapathas : Righteous paths. There are ten of them avoidance of ten bad actions : 4 of body — taking life, theft, adultery and use of liquor; 3 of speech — lying, spiteful speech and idle speech; 3 of mind — ignorance, malevolence, heresy.
17. Five virtuous objects : *Puṇyakriyāvastus* are five in number- *dānamayam, śilamayam, bhāvanāmayam, aupādhikam, guṇyam.*
18. See no. 16. Only difference — Avoidance of 3 bad actions of body : taking life, theft and adultery; 4 of speech; lying, hard speech, spiteful speech and idle speech. Those of the mind are the same.
19. Forty aṅgas : Proper application or *samyakprayoga* has 40 members.
20. Praṇidhānas : Fixations of mind.
21. Adhyāśayas : Mental dispositions, purpose, intent.
22. Adhimukti: Strong inclination, attachment, earnest, zealous application.
23. Great religious concourse : Four great Buddhist councils are known to have been held in ancient times: (1) by Ajātaśatru immediately after Śākya Siṃha's death (543 B.C.), (2) by Kālāśoka, (3) by Aśoka (247 B.C.) and (4) by Kaniṣka.
24. Eighty-four thousand : It is held that Śākya imparted his instruction in 82,000 verses or divisions, to which Ānanda later added 2,000 more.
25. Dīpaṅkara: The last Buddha of the 12 preceding. He appeared in the *Sāramanda Kalpa,* born the son of Sudeva Rāja and Sumedhyā Devī of Ramyavatīnagara.
26. Three passions: The 'three-fold dirt' - resulting from body, speech and mind.
27. Kāmadhātu and Rūpadhātu : The three states of existence are Kāmadhātu, Rūpadhātu and Ārūpyadhātu. God (Devas and Devaputras) reside in three *dhātus.*

Chapter III

THE PURIFIED DYNASTY

THUS, O Bhikṣus, Bodhisattva, at the instance of religion and time merged from the great mansion, (went to) the great palace named Dharmoccaya, seated in which (place) Bodhisattva had instructed Tuṣita[1] gods in religion, Bodhisattva ascended there, and having ascended, seated himself on the throne Sudharma. Then those Devaputras, who were equal in rank with Bodhisattva, and belonged to the same order, also ascended that palace. Those Bodhisattvas came from the ten quarters, and those Devaputras who were equal in rank to Bodhisattva, also ascended the palace and seated theselves on thrones befitting to themselves, without the company of divine nymphs and having removed the Prākṛta Devaputras[2], attended by a retinue of equal *adhyāśaya,* of a retinue of sixty-eight *koṭi* thousands.

Thus, O Bhikṣus, in twelve years, Bodhisattva will enter his mother's womb.

Then the Śuddhāvāsakāyika Devaputras[3] came to Jambudvīpa and, leaving their divine forms, taught the Vedas to the Brāhmaṇas, themselves disguised as Brāhmaṇas. Whoever enters a womb in this way, would be endowed with thirty-two characteristics of a great man. Endowed with which, he followed either of two paths, never a third. If he lives at home, he will be a king, a *Cakravartin,* the lord of a fourfold army[4], a conqueror, pious, the king of religion, owning the seven jewels. He will have these seven jewels : the wheel-jewel (*cakraratna*), the elephant-jewel (*hastiratna*), the horse-jewel (*aśvaratna*), the wife-jewel (*strīratna*), the gem-jewel (*maṇiratna*), the steward-jewel (*gṛhapatiratna*) and the commander-jewel (*pariṇāyakaratna*), which is the seventh.

How does a *Cakravartin* attain the wheel-jewel? Here, to the *Kṣatriya* or *Mūrdhābhiṣikta*[5] king, thus performing the *Poṣadha*[6], on the fifteenth day, as he is present on the top of the palace with his head bathed, fasting, surrounded by the women's apartments, the divine wheel-jewel appears on the eastern quarter. The divine wheel-jewel of the *Kṣatriya* or *Mūrdhābhiṣikta* king has a thousand spokes, a rim and nave, is ornamented with gold carvings, as high as seven *tālas*, seen on all sides in the inner quarter. I have heard that the *Kṣatriya* or *Mūrdhābhiṣikta* king to whom the divine wheel-jewel appears on the eastern quarter, as he is (seated) on the top of the palace, perfoming the *Poṣadha*, on the fifteenth day, with his head bathed, fasting, surrounded by the women's quarters, is the *Cakravartin* king. Certainly, I who describe this divine wheel-jewel, am a *Cakravartin* king. Then the *Kṣatriya* or *Mūrdhābhiṣikta* king, covering one shoulder with his upper garment and placing his right knee on the earth, should pray to that divine wheel-jewel with his right hand, and speak thus : "Lord ! Turn this wheel-jewel with piety, not with impiety." Then this divine wheel-jewel, turned by the *Kṣatriya* or *Mūrdhābhiṣikta* king, would roll to the east through the sky, for proper prosperity. The *Cakravartin* will follow with his fourfold army. Whenever on earth that divine wheel-jewel stops, the *Kṣatriya* or *Mūrdhābhiṣikta* king will plan his halt with his fourfold army. Then those kings, who are gathered in a circle in the east, should greet the *Cakravartin* king, bringing with them a silver vessel filled with gold dust, or a gold vessel filled with silver dust, (saying) : "Come Sire, welcome to your Majesty, this is your Majesty's kingdom, prosperous, expanded, peaceful, with well-to-do people, beautiful, and filled with many subjects. Let your Majesty reside in his own conquered land." Thus addressed, the *Kṣatriya* or *Mūrdhābhiṣikta* king, the protector, would say to these kings, forming a circle : "Build up your own kingdoms with piety. Do not kill living creatures, do not take away what is not given, do not act untruthfully in desires, do not tell lies, harming the conquered gives rise to sin, do not be kind to sinners." Thus the *Kṣatriya* or *Mūrdhābhiṣikta* king would conquer the east. After conquering the east, he dives into the eastern sea. Bathing in the eastern sea, (the wheel-jewel) travels south with proper prosperity. The *Cakravartin* king follows with his fourfold army. He conquers the south in the same way as he did the east. As (he conquers) the south, he conquers the west and the north. Conquering the north, he bathes in the northern sea. After bathing in the northern sea, he returns from it. Returning with proper prosperity he comes through the sky to the capital, and stands uninjured at the door of the inner quarters. In this way, the *Kṣatriya* or *Mūrdhābhiṣikta* king obtains the wheel-jewel.

How does a *Cakravartin* king obtain the elephant-jewel? The elephant-jewel appears to the *Kṣatriya* or *Mūrdhābhiṣikta* king as before. It is a lordly elephant named Bodhi, completely white, with the seven parts of its body well established, with a golden crest, a golden flag and gold ornaments, covered with a golden net, healthy and able to travel through the sky miraculously. So, when the *Kṣatriya* or *Mūrdhābhiṣikta* king wishes to test that elephant-jewel, he rides this elephant-jewel at sunrise, traverses the earth surrounded by the ocean, up to the ocean, all around, returns to his kingdom and enjoys administration. In this way, a *Cakravartin* king obtains the elephant-jewel.

How does a *Cakravartin* king obtain the horse-jewel? The *Kṣatriya* or *Mūrdhābhiṣikta* king obtain the horse-jewel as before, a lordly horse named Bālāhaka, all black, with a black head, hair like *muñja* grass, a noble face, with a golden flag, gold ornaments, covered with a gold net, healthy and able to travel miraculously through the sky. If the *Kṣatriya*

or *Mūrdhābhiṣikta* king wishes to test that horse-jewel he rides this horse-jewel at sunrise, and traverses the earth surrounded by the ocean, upto the ocean, and returns to his kingdom and enjoys administration. In this way, the *Cakravartin* king obtains the horse-jewel.

How does the *Cakravartin* king obtain the gem-jewel? The gem-jewel, a pure blue *vaidūrya*[7], well-cut in eight facets, appears as before to the *Kṣatriya* or *Mūrdhābhiṣikta* king. The entire inner quarters are illuminated with the rays of the gem-jewel. When the *Kṣatriya* or *Mūrdhābhiṣikta* king wishes to test the gem-jewel, he goes to the garden in the middle of the night in deep darkness, with the gem-jewel raised on his flag-pole, to see the beautiful grounds. A *yojana* all round would be clearly lighted up by the rays of the gem-jewel, along with the fourfold army. Those men who live around the gem-jewel, will know each other clearly by these rays, will see each other, and say to each other : "Arise, sirs, begin your work, open your shops; it is daytime, the sun has risen." In this way, the *Kṣatriya* or *Mūrdhābhiṣikta* king obtains the gem-jewel.

How does the *Cakravartin* king obtain the wife-jewel? The wife-jewel appears to the *Kṣatriya* or *Mūrdhābhiṣikta* king as before, she is a Kṣatriya woman of equal status, not too tall, not too short, not too fat, not too lean, not too fair, not too dark, suitable (as a bride), pleasant of appearance, and beautiful. Every pore of her body emits the scent of a lotus. She is as pleasurable to the touch as *Kācilinda*[8]. Her limbs are warm to the touch in winter, cool to the touch in summer. She would not love anyone but the *Cakravartin* king even in mind, let alone body. In this way, the *Cakravartin* king obtains the wife-jewel.

How does the *Cakravartin* king obtain the steward-jewel? Here the steward-jewel appears to the *Kṣatriya* or *Mūrdhābhiṣikta* king as before, learned, intelligent and wise, with divine sight; with this divine sight, he sees for a *yojana* all round, properties belonging to his master, as well as properties not belonging to his master. Those which do not belong to his master, he obtains for the *Cakravartin* king by wealth. In this way, the *Cakravartin* king obtains a steward-jewel.

How does the *Cakravartin* king obtain a commander-jewel? Here the *Kṣatriya* or *Mūrdhābhiṣikta* king obtains a commander-jewel as before, learned, intelligent and wise. He trains an army to be active even at the mere thought of the *Cakravartin* king. In this way, the *Cakravartin* king obtains the Commander-jewel. He obtains these seven jewels. He has a thousand sons, valiant, divinely handsome, conquerors of enemy forces. He subdues and reigns over this entire great earth up to the ocean, undisputed, without castigation, without arms. If he should become an ascetic without home, without city, he would be free from all desires and attachments, a leader, the only god, the instructor of gods and men.

Thus, other Devaputras came to Jambudvīpa, and requested the Pratyekabuddhas : "Disperse, Respected Ones, to the land of the Buddha. In the twelfth year from now, Bodhisattva will enter his mother's womb."

At that time, O Bhikṣus, a Pratyekabuddha named Mātaṅga roamed on the mountain Golāṅgula-Parivarta in the great city of Rājagṛha. Hearing this news, he fell like mud on a stone, rose to the height of seven *tālas* in the sky, and his fiery humours reached extinction, like meteors. Whatever remained, his bile, phlegm, nerves, bones, flesh and blood, that was all consumed by the fire. His purified limbs fell on earth. To this day, they are called Ṛṣipadas.

At that time again, O Bhikṣus, five hundred Pratyekabuddhas sojourned at the deer park in Ṛṣipattana at Vārāṇasī. Hearing this news, they, too, rose seven *tālas* in

the sky, and their fiery humours reached extinction like meteors. Whatever remained, their bile, phlegm, flesh, bones, nerves, blood, was all consumed by the fire. Their purified limbs fell on earth. Since sages had fallen here, it was named Ṛṣipatana. As deer live there fearlessly, the deer park was named Mṛgadāva from the first.

O Bhikṣus, these are the four subjects of contemplation that Bodhisattva in the Tuṣita abode looked upon. Which four? Time-contemplation, Island-contemplation, Land-contemplation and Family-contemplation.

What is the reason, O Bhikṣus, that Bodhisattva looked upon Time-contemplation? Bodhisattva does not enter his mother's womb at the beginning of the world, when there is a change among living beings, thus, Boddhisattva enters his mother's womb when the world is clearly in peace, birth is known, old age is known, disease is known, death is known.

What is the reason, O Bhikṣus, that Bodhisattva looked upon Island-contemplation? Bodhisattvas are not born on islands, on the frontiers, not in Pūrva-Videha, nor in Aparagodānīya, nor at Uttara-kuru. Therefore, they are born in Jambudvīpa[9].

What is the reason, O Bhikṣus, that Bodhisattva looked upon Land-contemplation? Bodhisatitvas are not born in countries on the frontiers, where men are born blind, foolish, born dumb, uncivilised, unable to distinguish between refined and vulgar speech. Therefore, Bodhisattvas are born in the Central country[10].

What is the reason, O Bhikṣus, that Bodhisattva looked upon Family-contemplation? Bodhisattvas are not born in low families, families of Caṇḍālas, families of weavers of bamboo, families of chariot-makers, or in the Puṣkasa families. Therefore, they are born in the two families, Brāhmaṇas and Kṣatriyas. There, if the world reveres Brāhmaṇas, they are born in a Brāhmaṇa family, if the world reveres Kṣatriyas, they are born in a Kṣatriya family. This world, O Bhikṣus, reveres Kṣatriyas. Therefore Bodhisattvas are born in the Kṣatriya families. This is why, Bodhisattva in his Tuṣita abode, looked upon the four subjects of contemplation.

Looking on thus, he fell silent. O Bhikṣus, thus did the Devaputra ask each other about Bodhisattva : "In which jewel of the family, in what sort of a mother, will Bodhisattva take birth?" There some said : "There is this prosperous, enhanced, beneficial and generous family of Vaidehī, in the country of Magadha. This is the proper place for Bodhisattva's birth." Others said : "That is not proper."

"Why so?"

"Because it is not of pure lineage (pure paternal and maternal family), not of long standing, fickle, unstable, devoid of the flow of virtue, not bathed in great virtue, a semblance of good family, like a frontier village without gardens, ponds and lakes. Therefore it is not proper."

Others said : "There is also the family of Kosala[11], with great steeds, and retinue and wealth. That is the proper place for the birth of Bodhisattva." Others said : "That is also not proper."

"For what reason?"

"The family of Kosala is derived from the fallen Mātaṅga, not pure on the mother's or the father's side. It has lost all chances of salvation, it is not evolved from a great dynasty, nor is it possessed of unlimited wealth. Therefore it is not proper."

(Yet) others said : "This family of Vaṃśarāja[12] is prosperous, enhanced and generous. This is the proper place for Bodhisattva's birth."

Others said : "Even this is not proper."

"What is the reason?"

"The family of Vaṃśarāja is vulgar, fierce, not of glowing

valour, secretly engendered illegitimately, not enhanced by the glory or deeds of mother or father, or themselves. Also, the king there is a killer. Therefore that too is not proper."

Yet others said : "This great city of Vaiśālī,[13] is prosperous, enhanced, beneficial, generous, beautiful, full of many people, adorned with platforms, ivory gates, windows, houses, pavilions at the tops of the buildings, and lofty palaces blooming with flower-gardens and woods, comparable to heaven. This is a proper place for the birth of Bodhisattva."

Others said : "That, too, is not proper."

"What is the reason?"

"There is no mutual justice, no pious action, no maintenance of propriety (of behaviour) to the high and the low, to elders and the aged. Each thinks "I am the King", "I am the King." There is no one whom one approaches as a disciple, or for piety. Therefore, that, too, is not proper."

Still others said : "There is the family of Pradyota[14] endowed with great power and steeds, having obtained victory at the head of enemy forces. That is the proper place for the birth of Bodhisattva."

Others again said : "That, too, is not proper."

"What is the reason?"

"They are fierce, frivolous, bad-tempered, rough and rash, and inexperienced. Therefore that also is not proper as Bodhisattva's place of birth."

Others said this : "This city of Mathurā[15] is prosperous, enhanced, beneficial, generous and full of many men. It is the capital of Subāhu, king of Śūrasena, of the dynasty of Kaṃsa. This is proper as the place of Bodhisattva's birth."

Others said : "That is also not proper."

"For what reason?"

"The King is born of a family of atheists and is a tyrant. It is not for the final Bodhisattva to be born in the family of atheists. Therefore, that, too, is not proper."

Yet others said : "In the great city of Hastināpura[16], the King, born of the family of Pāṇḍavas, is valiant, heroic, extremely handsome, this family of destroyers of enemy forces is a proper place for the birth of Bodhisattva."

Others yet said : "That, too, is not proper."

"What is the reason?"

"The lineage of the family has been greatly disturbed by those born in the family of Pāṇḍavas : it is said that Yudhiṣṭhira is the son of Dharma, Bhīma of Vāyu, Arjuna of Indra, and Nakula and Sahadeva (the sons) of the Aśvins. Therefore, that family, too, is not proper as the Bodhisattva's place of birth."

Others said : "This city of Mithilā is very beautiful, the home of the Maithila King Sumitra. This King owns a large army comprising many elephants, horses, chariots and foot-soldiers, a great wealth of much gold, ingots, pearls, and *vaidūryas*, conchshell, stones, coral, gold, silver etc., his power and influence fearsome to all feudatories, while he has allies and is devoted to pious works. That family is suitable as the place of Bodhisattva's birth."

Others said : "Even that is not suitable. The King Sumitra is indeed endowed with those qualities, but he is very old, unable to engender (any more) children and has too many sons. Therefore that family, too, is not suitable as the place of Bodhisattva's birth."

Thus, O Bhikṣus, the Bodhisattvas and Devaputras, considered all those of the sixteen Janapadas in all of Jambudvīpa, which had high royal dynasties, and found them all to be flawed. Among them, thus perplexed, there was a Devaputra, Jñānaketudhvaja by name, of unswerving faith, determined to understand the Mahāyāna. He said to this great assembly of Bodhisattvas and Gods : "Respected sirs ! Let us all enquire of Bodhisattva — in a family endowed with what qualities will the final Bodhisattva be

born?" They all said : "Well (spoken)", they all said : "Well (spoken)," and with folded hands, enquired of Bodhisattva "In what jewel of a family endowed with what qualities will the final Buddha be born?"

Then Bodhisattva looked upon the Bodhisattvas and Gods, and said this : "Respected Sirs, a family wherein the final Buddha will be born must be endowed with sixty-four qualities."

"What are the sixty-four?"

"Thus : the family must be knowledgeable.The family must neither be mean nor cruel. The family must be of good caste. The family must be of good *gotra.* The family must be endowed with good ancestors, on both sides. The family must be endowed with noble ancestors on both sides. The family must be endowed with traceable ancestors on both sides. The family must be endowed with distinguished ancestors on both sides. The family must have many women. The family must have many men. The family must be fearless. The family must not be poor or insignificant. The family must not be greedy. The family must be courteous. The family must be intelligent. The family must be looked after by ministers and must protect the objects of desire. The family must be fertile in artistic creation and protect the object of desire. The family must have staunch friends. The family must not destroy the lives of animals. The family must be grateful and conscious of favours conferred. The family must go where they please. The family must not go to evil places. The family must go without infatuation. The family must go without fear. The family must be faultless and brave. The family must be devoid of infatuation. The family must be highly generous. The family must be devoted to ascetics. The family must be devoted to ascetics. The family must be devoted to charity. The family must be inclined to willing effort. The family must be firm in valour. The family must be powerful in valour. The family must worship sages. The family must worship gods. The family must worship *caityas.* The family must worship those gone before. The family must be devoid of deep-rooted enmity. The fame of the family must be bruited in the ten quarters. The family must have many members. The family must have members who cannot be divided. The family must be endless. The family must be the greatest among families. The family must be the best among families. The family must acquire submission of all families. The family must be distinguished. The family must know its mother. The family must know its father. The family must be ascetical. The family must be Brāhmaṇical. The family must own abundant wealth, crops, treasure, houses, and buildings. The family must own abundant gold, ingots, gems, pearls, gold, silver and other property. The family must own numerous elephants, horses, cattle and sheep. The family must own abundant maids, servants, attendants and men. The family must be invincible. The family must be content in all objects of desire. The family must be a family of *Cakravartins.* The family must be enriched with the root of the earlier good deeds. The family must be devoid of the faults of all castes, in a world endowed with gods, Māras, Brāhmaṇas, among (all the) people including monks and Brāhmaṇas. With these sixty-four[17] (qualities) will the family be endowed, in which the final Bodhisattva will be born.

"Respected Sirs ! With thirty-two virtues will that woman be endowed, the womb of which woman the final Bodhisattva will enter. What thirty-two (virtues)? That the final Bodhisattva will enter the womb of a woman who should be well born. The final Bodhisattva will enter the womb of a woman who is handsome, free from faults, born in good caste, good family, beautiful, of a good name, of good figure, without progeny, courteous, self-sacrificing, with a smiling face, one who is skilful, wise, modest, adept, versed in may

(subjects), learned, simple, not coquettish, good humoured, devoid of jealousy, not malicious, not frivolous, not fickle, not talkative, endowed with the fragrance of forbearance, endowed with bashfulness and shyness, devoid of passion, hatred and infatuation, without any faults on the mother's side, endowed with all sorts of qualities. With these thirty-two virtues, Respected Sirs, will that woman be endowed, into the womb of which woman, the final Bodhisattva will enter.

"Also, Respected Sirs, Bodhisattva will not enter into his mother's womb during the dark fortnight, but during the bright fortnight. Thus, on the fifteenth day, at full moon, at the connection of the Puṣya constellation, the final Bodhisattva will enter into the womb of his mother, who is observing *Poṣadha*."

Then those Bodhisattvas and the Devaputras, hearing this sort of purity of family and purity of mother from Bodhisattva, became immersed in thought. "Which family is endowed with such qualities that are indicated by the Noble One?" Then those impelled by thought, this occurred : "This family of Śākyas is prosperous, enhanced, beneficial, generous, handsome, and full of many males. The king Śuddhodana is pure as regards his mother, father and wife of good physique, resplendant with the glory of virtue born of a renowned family, the glory of a *Cakravartin*, family, of unlimited wealth, property and jewels, experienced, devoid of the sight of sin. He is the only king of the Śākyas, endorsed and respected by the merchants, householders, ministers and courtiers, contented, handsome, neither too old nor too young, suitable, endowed with all qualities, learned in all arts, knows religion, knows truth, knows the people, knows the signs, the king of piety, the instructor by piety, of all creatures, firmly rooted in goodness, (who) lives in the great city of Kapilavastu. Those who live there have his nature.

The King, Śuddhodana, has a queen, Māyā by name, the daughter of the Śākya king Suprabuddha, who is in her fresh youth, endowed with beauty and youth, has not yet given birth, has no sons or daughters, is beautiful, pretty as a picture, adorned with all ornaments like a celestial nymph, devoid of faults on the mother's side, truthful, gentle, mild, not fickle, flawless, with a voice like of the cuckoo, not given to useless talk, sweet and pleasant spoken, devoid of all anger, vanity, pride, conceit and enmity, not envious, speaking at the proper moment, charitable, well-mannered, content with her own husband, devoted to her husband, not given to any thought of a strange man, with head, ears and nose level and evenly shaped, with hair like the beautiful bees, with a beautiful forehead, with beautiful eyebrows without frowns, with a smiling face, with good precious acts, gentle and sweet-spoken, skilful[18], straightforward, not crooked, not sly, not feigning, endowed with bashfulness and shyness, not frivolous, not fickle, not garrulous, not of unclear speech, with diminished desire, hatred and infatuation, endowed with the fragrance of forbearance, with her intelligence taking care of her hands, feet and eyes, her hands and feet tender and youthful, pleasant to the touch like the *kācilinda*, her eyes pure as the petal of the newly-bloomed blue lotus, her nose beautiful and prominent, her limbs well-set, like the wand of the rainbow, (she is) modest, her limbs well-divided, of blameless features, with lips like the *bimba*, beautiful teeth, tapering neck, well-ornamented, with a pure mind, of pure appearance like the jasmine, beautifully sloped shoulders, tapering, lovely arms, her waist arched like a bow, her sides not pressed down, with a deep navel, with a waist rounded, narrow and hard, like a montain range, with thighs shaped like an elephant's trunk, feet like those of a deer, hands and feet the colour of lac juice, enjoyable to the eyes of the world, not striking the eyes unpleas-

antly. Charming, the exalted amongst the jewel of woman, like a reflection created by magic, adept in arts resembling a celestical nymph like (the garden of) Nandana (which exhibits nymphs), in the centre of the inner quarters, she is eminently suited to be the mother of Bodhisattva. Whatever purity of family has been mentioned by Bodhisattva, all that is seen in the Śākya dynasty."

There it is said :

That sage of pure soul, sat in the palace of high religion, on the throne of good religion, surrounded by goods of equal rank, and Bodhisattvas of great renown. //1//

While seated there, the thought came to him : "In what family of pure and good lineage should Bodhisattva take birth, (and) where was the mother and father of pure nature?" // 2 //

Looking on the Kṣatriya dynasties in (the land) named Jambu, the Great Soul found them all faulty, and saw (only) the Śākya family as unblemised. //3//

Śuddhodana, (born) in a royal family, a dynasty of (great) kings, was noble, pure of body, prosperous, thriving, untroubled, proud, good and pious. //4//

Other creatures in the city named Kapila were of pure nature and pious. (Hence) the city named Kapila, adorned with gardens, pleasure-groves and parks was beautiful as the (Bodhisattva's) birthplace. //5//

Everyone was endowed with unconcealed power, with broad arms and the nine jewels[19], adept in the science of archery, (but) did no harm others for their own livelihood. //6//

The foremost of Śuddhodana's queens, the first among a thousand women, was a beautiful (woman) like a reflection of Māyā (enchantment), who was named Māyādevī. //7//

As beautiful as a divine maiden, with well-formed limbs, auspicious and pure body, there was no god or man who looked upon Māyā and did not attain contentment. //8//

She was not infatuated, nor with faults, gentle and tender, speaking simply and gently, she was not rough, not harsh but placid, smiling and without frown. //9//

Modest and shy, pious, not dull, not fickle, unenvious, not sly, not intriguing, generous and friendly. //10//

Devoted to work, devoid of the use of falsehoods, established in truth, her body and mind well-controlled, none of the faults of women on earth existed in her. //11//

There was no maiden in the realm of human beings, Gandharvas or gods, who was equal to Māyā Devī, what of excelling her? She was eminently suited to be the mother of the Great Sage. //12//

For five hundred births, she was the mother of Bodhisattva, and at these times, Śuddhodana was the father, so endowed with virtues was she to be the mother. //13//

She lived like a nun, practising austerities, the consort of one practising austerities. Receiving the permission of the King, obtaining (his) boon, she had not had lust for thirty two months. //14//

In whatever place she stood, sat, lay on a bed, walked, everyplace was illuminated, lighted up with her devotion to auspicious works. //15//

There was no god or demon or man, who could look upon her with desire in his heart. Of proper deportment and desired noble virtues, she was looked on by them as a mother or a daughter. //16//

Because of Māyā Devī's good works, the great royal dynasty thrived. Even the deeds and fame of the neighbouring kings increased silently (along with that) of the king. //17//

There was no one like Māyā, the repository of propriety, in whom all great qualities of the noble glowed, nor could be seen one of greater qualities. Compassion (Dayā) was the daughter, Māyā the mother. //18//

In the land of Jambu, there was no woman who was capable of bearing the foremost of man, other than this Queen of great qualities, who had the strength of ten thousand elephants. //19//

Thus the noble Devaputras, along with the Bodhisattva of great intellect described Māyā, endowed with (great) virtues, capable of being the mother of the Delighters of the Śākya dynasty. //20//

NOTES

1. Tuṣita : One category of gods, belonging to the Kāmāvacara *dhātu*, led by Saṃtuṣita
2. Prākṛta Devaputras : Newly created Devaputras.
3. Śuddhāvāsakāyika Devaputras : The highest category of gods (see notes on Chapter I).
4. The four-fold army : Consists of elephants, cavalry, charioteers and infantry.
5. Mūrdhābkiṣikta: Born of a Brāhmaṇa father and Kṣatriya mother.
6. Poṣadha : *Poṣadha* or *Upoṣadha*, Pāli *posatha, upasatha*. The Buddhist sabbath. Observed four times a month, when good laymen observed the 8 *aṅgas* of the *śilas* (conduct), confessed etc.
7. Vaidūrya : Usually a name for cat's eye. But here it seems to refer to sapphire. A cat's eye is not cut into facets, while the sapphire is.
8. Kācilinda : Some kind of soft fabric, Misread as *kuciñcika*.
9. Uttarakuru and other : Buddhist texts conceive of a single circular world system called Cakkavāla or Cakravāla. An iron mountain range also called Cakravāla, surrounds it on all sides. The Cakravāla is a disc surrounded by seven mountain ranges, arranged concentrically with mount Meru in the middle. The other mountains are : Yugandhara, Īsādhara, Khadirika, Sudassana (Sudarśana), Assakanna (Aśvakarṇa), Vinataka, Nimindhara and Cakravāla. The Meru is 80,000 *yojanas* high, and each of the other mountain ranges is half the height of the one before. Except for the Cakravāla, which is made of iron, all these ranges are made of gold, being excrescences of the earth which is itself gold. The regions between the mountain ranges is filled with the

sea. Between the Cakravāla and the outer ring of mountains after it, there is a great ocean (*mahāsamudra*) in which are four land masses at four points of compass. They are referred to as dvīpas; or islands, but then are in fact continents. These are: Pūrvavideha in the east, Jambudvīpa in the south, Aparagoyāna or Aparagodānīya in the west and Uttarakuru in the north. They are illuminated by the sun turning round the Meru, and each receives sunlight successively at an interval of six hours from each other.

10. Madhyamadeśa : The area from the Vindhya range in the South to the Himālayas in the north, from Bihar in the east to the Punjab in the west.
11. Kosala : Ayodhyā. Śrāvastī was its capital. Brahmadatta, the king of Kosala was a 'heretic', and hence his dynasty was unfit for the birth of Bodhisattva.
12. Vaṅśarāja : In the Tibetan version, we find the name Vadsa with Kausāmbī or Vatsapattana as the capital. Hence, it appears to be identified with Vatsa, the dynasty of the legendary Udayana.
13. Vaiśālī : It was an autonomous city near Patna, administered by republican institutions, and seems to have been ruled by an oligarchy.
14. Pradyota : Pradyota is another character in the Udayana legend, the father of Udayana's queen Vāsavadattā, reigning over Ujjayinī (Avantī).
15. Mathurā : The city of Kaṃsa, uncle of Kṛṣṇa.
16. Hastināpura : Clear allusion to the Mahābhārata story.
17. Sixty-four qualities : Only 62 are available here.
18. Pradakṣiṇagrāhiṇī : Skilfully or successfully, 'grasping', adequately competent (Pāli : *Padakkhiṇaggāhiṇī*.).
19. Nine jewels : No list of nine jewels is available.

Chapter IV

THE OPENING LIGHT OF THE DOCTRINE

THUS, O Bhikṣus, Bodhisattva, after looking on the family of his birth, ascended that great palace named Uccadhvaja, sixty-four *yojanas* wide, in the Tuṣita abode, seated in which (palace), Bodhisattva instructed the Tuṣitas. Ascending it, he addressed all the Tuṣitakāyika Devaputras : "Assemble to hear the *Dharma* suitable to the descent, *Dharma*, its remembrance, practise and instruction from the final Bodhisattva." Hearing these words, all the Tuṣitakāyika Devaputras, along with the divine nymphs, assembled in that palace.

Then Bodhisattva established a *maṇḍala* in the four continents, as wide as the Lokadhātu, which was so beautiful, so magnificent, so well-ornamented, so bright that all Kāmāvacara gods and Rūpāvacara Devaputras considered their own homes as burning grounds.

There, Bodhisattva sat on the throne, decked with the emanations of the fruits of his own virtues, its legs studded with many gems, adorned by strewing many flowers, fragrant with many divine scents, aromatic with the best incense, beautified with the strewing of divine flowers and perfumes of many colours, irradiated by the hundred thousand rays of many jewels, covered with a net of many jewels, ringing with the waving net of many bells, resounding with the clanging of many hundred thousand jewelled gongs, clear with many hundred thousand jewels, hung with many hundred thousand cloths, decked with many hundred thousand cloths and garlands, sung to by the dancing, singing and music of many hundred thousand nymphs, described with many hundred thousand qualities, served by many hundred thousand Lokapālas, saluted by many hundred

thousand Śakras, bowed to by many hundred thousand Brahmās, surrounded by many *koṭi niyuta* hundred thousand Bodhisattvas, inviting many *koṭi niyuta* hundred thousand Buddhas from the ten quarters, and attended by the essence of the fruits of the load of *Pāramitās* and virtues for the innumerable *koṭi niyuta* hundred thousand *kalpas*. Thus, O Bhikṣus, seated on a throne endowed with such qualities, Bodhisattva addressed that great assembly of gods : "Look, Sirs, the body of Bodhisattva is decked with a hundred virtuous signs. Look, on all the ten quarters — east, south, west, north, below, above everywhere, at the innumerable Bodhisattvas who, present in the supreme Tuṣita abode, surrounded by the gods, facing the final (birth), are revealing the Opening of the Light of the Doctrine (*Dharmāloka-mukha*), in the form of the Descent, delighting the Gods." That entire assembly of gods saw those Bodhisattvas by the power of Bodhisattva. Seeing them, they saluted Bodhisattva again with folded hands, and bowed to him with five limbs[1] touching the ground. Thus this utterance was made : "O inconceivable is this power of Bodhisattva by which we could see all these Bodhisattvas with a mere glance."

Again, Bodhisattva addressed that great assembly of gods, and said : "Then, sirs, listen to this *Dharmālokamukha*, in the form of the descent, and delighting the gods, that these Bodhisattvas are saying to these Devaputras. Sirs, these *Dharmālokamukhas* are a hundred and eight (in number), which Bodhisattva will certainly reveal to the assembly of gods at the time of descent. Which hundred and eight? As, Sirs, the *Dharmālokamukha* Faith leads to upholding unflagging determination. The *Dharmālokamukha* Tranquillity leads to calming down an agitated mind. The *Dharmālokamukha* Joy leads to upholding frankness. The *Dharmālokamukha* Love leads to the purification of the mind. The *Dharmālokamukha* Control of the body leads to the purification of the three bodies[2]. The *Dharmālokamukha*

Control of speech leads to the repudiation of the four faults of speech[3]. The *Dharmālokamukha* Control of the mind leads to the destruction of covetousness, malice and false vision. The *Dharmālokamukha* Remembrance of Buddha leads to the purification of Buddha vision. The *Dharmālokamukha* Remembrance of *Dharma* leads to the purification of *Dharma* instruction. The *Dharmālokamukha* Remembrance of *Saṃgha* leads to the reduction to propriety. The *Dharmālokamukha* Remembrance of renunciation leads to the repudiation of all attachment. The *Dharmālokamukha* Remembrance of conduct leads to the fulfilment of the ardent desire. The *Dharmālokamukha* Remembrance of gods leads to the broadness of mind. The *Dharmālokamukha* Amity leads to overcoming attachment to all ritualist deeds and objects. The *Dharmālokamukha* Compassion leads to supreme non-violence. The *Dharmālokamukha* Happiness leads to the removal of all hatred. The *Dharmālokamukha* Indifference leads to disgust towards passion. The *Dharmālokamukha* Abandonment of the transient leads to overcoming desires, formlessness and passion. The *Dharmālokamukha* Abandon-ment of sorrow leads to the destruction of enterprise. The *Dharmālokamukha* Abandonment of the unspiritual leads to achievement of the state of non-attachment to the self. The *Dharmālokamukha* Peace leads to non-inflammation with lust. The *Dharmālokamukha* Modesty leads to the destruction of self. The *Dharmālokamukha* Humility leads to the destruction of heretics. The *Dharmālokamukha* Truth leads to the suppression of dispute among gods and men. The *Dharmālokamukha* Matter leads to the suppression of dispute within the self. The *Dharmālokamukha* Practice of *Dharma* leads to refuge into *Dharma*. The *Dharmālokamukha* Going to the threefold Protector leads to the destruction of the root of religion. The *Dharmālokamukha* Thankfulness leads to not harming others. The *Dharmālokamukha* Knowledge of self leads to the excelling of self. The

Dharmālokamukha Knowledge of beings leads to suppression of others' misfortunes. The *Dharmālokamukha* Knowledge of *Dharma* leads to the understanding of all primary and secondary *Dharma*. The *Dharmālokamukha* Knowledge of time leads to unfailing perception. The *Dharmālokamukha* Destruction of pride leads to the fulfilment of knowledge. The *Dharmālokamukha* Untroubled Mind leads to the protection of oneself and others. The *Dharmālokamukha* Lack of hatred leads to freedom from removes. The *Dharmālokamukha* Salvation leads to doubtless certitude. The *Dharmālokamukha* Consideration of offensive things leads to the destruction of arguments about desire. The *Dharmālokamukha* Lack of malice leads to the destruction of malicious reflection. The *Dharmālokamukha* Lack of infatuation leads to the suppression of all ignorance. The *Dharmālokamukha* Devotion to religion leads to the refuge in religion. The *Dharmālokamukha* Desire for religion leads to securing (higher) regions. The *Dharmālokamukha* Search for the Holy Word leads to consideration of the fundamental religion. The *Dharmālokamukha* Proper Application leads to proper success. The *Dharmālokamukha* Knowledge of nature and form leads to overcoming all attachment. The *Dharmālokamukha* Destruction of rationalistic heresy leads to the attainment of attachment to knowledge. The *Dharmālokamukha* Destruction of Love and Hate leads to (a state that is) neither high nor low. The *Dharmālokamukha* Proficiency in the *Skandhas*[4] leads to the knowledge of sorrow. The *Dharmālokamukha* Equality of (all) elements leads to the destruction of all created objects. The *Dharmālokamukha* Withdrawal of the senses leads to the contemplation of the Path. The *Dharmālokamukha* Non-origination leads to the experience of suppression. The *Dharmālokamukha* Remembrance of the body leads to the consideration of the body. The *Dharmālokamukha* Remembrance of the mind leads to the understanding of the mind overcome by delusion. The

Dharmālokamukha Remembrance of *Dharma* leads to knowledge beyond darkness. The *Dharmālokamukha* the Four Proper Exertions[5] leads to the destruction of all bad religions and promotions of all good religions. The *Dharmālokamukha* of the Four *Ṛddhipādas* leads to the lightness of body and mind. The *Dharmālokamukha Samṛddhendriya*[6] leads to not being led by others. The *Dharmālokamukha Vīryendriya* leads to properly pondered knowledge. The *Dharmālokamukha Smṛtīndriya* leads to the performance of good deeds. The *Dharmālokamukha Samādhīndriya* leads to the liberation of the mind. The *Dharmālokamukha Prajñendriya* leads to considered knowledge. The *Dharmālokamukha Śraddhābala* leads to the overcoming of Māra's force. The *Dharmālokamukha Vīryabala* leads to the state of non-return. The *Dharmālokamukha Smṛtibala* leads to non-destructiveness. The *Dharmālokamukha Samādhibala* leads to the destruction of all doubt. The *Dharmālokamukha Prajñābala* leads to non-stupidity. The *Dharmālokamukha Sambodhyaṅga Smṛti*[7] leads to the knowledge of proper religion. The *Dharmā lo-kamukha Sambodhyaṅga Dharmapravicaya* leads to the fulfilment of all religions. The *Dharmālokamukha Sambodhyaṅga Vīrya* leads to varied intelligence. The *Dharmālokamukha Sambodhyaṅga Prīti* leads to the knowledge of *Samādhi*. The *Dharmālokamukha Sambodhyaṅga Praśrabdhi* leads to the performance of duties. The *Dharmālokamukha Sambodhyaṅga Samādhi* leads to the knowledge of equality. The *Dharmālokamukha Sambodhyaṅga Upekṣā* leads to disgust towards all birth. The *Dharmālokamukha* Proper Vision leads to the path of Reason. The *Dharmālokamukha* Proper Resolve leads to the destruction of doubts, double thoughts and indecisions. The *Dharmālokamukha* Proper Speech leads to the knowledge of the transitoriness and inequality of the path of all syllables, sounds, noises and sentences. The *Dharmālokamukha* Proper End of work

leads to non-fruition of work. The *Dharmālokamukha* Proper Livelihood leads to the abandonment of all search. The *Dharmālokamukha* Proper Exercise leads to going to the other shore. The *Dharmālokamukha* Proper Memory leads to non-remembrance, non-consideration and non-affection. The *Dharmālokamukha* Proper *Samādhi* leads to attainment of the mind free from anger. The *Dharmālokamukha Bodhicitta*[8] leads to the breaking of bonds of the three jewel families. The *Dharmālokamukha Āśaya*[9] leads to the dislike of the Hīnayānas. The *Dharmālokamukha Adhyāśaya*[10] leads to taking on the liberal religion of Buddha. The *Dharmālokamukha Prayoga* leads to the fulfilment of all good religions. The *Dharmālokamukha Dānapāramitā*[11] leads to the purification of the primary and secondary sings of a *Buddhakṣetra*[12] and the maturity of all environs creatures. The *Dharmālokamukha Śilapāramitā* leads to the overcoming of all ill moments and evils, and the maturity of wicked creatures. The *Dharmālokamukha Kṣāntipāramitā* leads to the destruction of all malice, fault, sin, pride, vanity, conceit, and the maturity of creatures whose minds are malicious. The *Dharmālokamukha Vīryapāramitā* leads to the advancement beyond good religions and the maturity of miserly creatures. The *Dharmālokamukha Dhyānapāramitā* leads to the creation of those wise in all knowledge, and the maturity of creatures with distracted minds. The *Dharmālokamukha Prajñāpāramitā* leads to the destruction of the vision that is overcast by the darkness of delusion of ignorance, and the maturity of ignorant creatures. The *Dharmālokamukha* skill in expedients leads to showing the *Īryapathas* to the liberated creatures, and to the promotion of all the *Buddhadharmas*. The *Dharmālokamukha* the Fourfold articles of attraction leads to the collection of creatures and to the revealing of *Dharma* to those who have attained *sambodhi*. The *Dharmālokamukha* Maturity of creatures leads to non-striving for one's own pleasure, and to the

abolition of pain. The *Dharmālokamukha* Acceptance of the *Saddharma* leads to the destruction of the pain of all creatures. The *Dharmālokamukha Puṇyasambhāra*[13] leads to the livelihood of all creatures. The *Dharmālokamukha Jñanasambhāra* leads to the fulfilment of the ten *balas*. The *Dharmālokamukha Śamathasambhāra* leads to the attainment of *Tathāgatasamādhi*. The *Dharmālokamukha Vidarśanasambhāra* leads to the attainment of the eye of intellect. The *Dharmālokamukha* Penetration of special knowledge leads to the attainment of the eye of religion. The *Dharmālokamukha* Revaluation of the refuge leads to the purification of Buddha vision. The *Dharmālokamukha* Attainment of *Dhāraṇī* leads to the retention of Buddha's utterances. The *Dharmālokamukha* Attainment of courage leads to the gratification of all creatures by pleasant speech. The *Dharmālokamukha* Conformity of religion leads to the conformity of all Buddha religion. The *Dharmālokamukha* Intellectual Receptivity leads to the non-origination of the states of existence for the attainment of explanation. The *Dharmālokamukha* State of non-return leads to the fulfilment of all Buddha religion. The *Dharmālokamukha* Knowledge of passion from one state to another leads to the consecration of omniscient knowledge. The *Dharmālokamukha* Consecrated State leads to the revealing of entrance into the womb, birth, departure, practice of difficult course, going to the *Bodhimaṇḍa*, vanquishing of Māra, enlightenment, turning the wheel of religion, and the supreme final emancipation. These, Sirs, are the hundred and eight *Dharmālokamukhas* that Bodhisattva will certainly reveal to the assembly of gods at the time of departure."

In this chapter of *Dharmālokamukhas*, O Bhikṣus, in that assembly of gods instructed by Bodhisattva, the hearts of the eighty-four thousand Devaputras went to the supreme proper *Sambodhi*. Thirty-two thousand Devaputras who performed good deeds previously, attained Intellectual

Receptivity towards the religion of Non-Creation. Thirty-six *nayuta* Devaputras had clear, pure and spotless religious vision in the religions. The entire excellent Tuṣita abode was covered knee-deep with divine flowers.

Thus, O Bhikṣus, for the further gratification of the assembly of gods, Bodhisattva at that time, uttered these gāthās :

"When the Leader, the Lion amongst men, departs from the Tuṣita abode, he invites the gods : 'Abandon all failings. //1//

" 'All who have good intentions and think good thoughts with divine mind, listen to the fruits of (good) works, the cause of all good works. //2//

" 'Therefore, be grateful, and, casting aside the collection of unprecedented good, do not go once more to where there is evil, wickedness, unease and pain. //3//

" 'The religion that you have heard from me in veneration, follow that. You will gain eternal endless happiness. //4//

" 'All the desires are transient, non-lasting, non-eternal, undesirable. They are like mirages, as inconstant as the flash of lightning. //5//

" 'There is no satiety of desires and lusts, as (there is no satiety in) drinking salt water. Those alone are satisfied whose intellect is noble, supra-mundane and pure. //6//

" 'It is not to be compared to waves, or music, or society of divine nymphs. Transitoriness and desire are connected by each other's coming and going.[14] //7//

" 'There is no help from friends, relatives or families in the conditioning. Elsewhere work follows good work and brings it on. //8//

" 'Therefore, they are a whole, amity and goodwill towards each other. Practise piety, those who practise good works do not repent. //9//

" 'Remember Buddha, *Dharma* the *Saṃgha* and non-failings. Be engaged in tradition and good conduct, be endowed with the fragrance of forbearance. //10//

" 'Grief is transient; look on non-self; this religion is fundamental. Effect comes from cause without a master, and is fundamental. Effect comes from cause without a master, and is inanimate. //11//

" 'Whatever miracle you see in me, or genius or quality of knowledge it is all the effect of good work, good conduct, tradition, non-failing. //12//

" 'Be instructed by me, in good conduct, tradition and non-failing, charity, control and restraint, for the sake of living beings, welfare and amity. //13//

" 'One cannot achieve good religion by words, sounds and utterances. You must attempt faith, that you will do as you say. //14//

" 'Do not seek another's leisure, but always make an effort. No one gives what he has done, there is no success without effort. //15//

" 'Remember the pain that was long suffered in the world previously. Extinction and dispassion are not followed eternally by falsehood. //16//

" Therefore, having attained the moment, the proper friendship and place, as well as the best instruction in *Dharma*, allay all passions and pains. //17//

" 'Those who are devoid of pride, vanity and conceit, are always straightforward and gentle, not sly, aiming at *nirvāṇa*, they are suited for the path. //18//

" 'Dispel that darkness of all delusion and sin with the lamp of intellect, smash with the thunder of knowledge the web of yearning and faults. //19//

" 'What more can I say to you of the *Dharma* pregnant with meaning? Do not act so that there is harm to the *Dharma*. //20//

" 'That *Bodhi* may be attained, nectar-like *Dharma* showered, come again with pure mind to listen to the supreme Dharma.' //21//

NOTES

1. Five limbs : knees, hands and forehead.
2. Three bodies : Three bodies of Buddha, viz. *dharmakāya*, *sambhogakāya* and *nirmāṇakāya*.
3. See note on Chapter III
4. Skandhas : Religious term in Buddism, which, gen. known as *upādāna skandhas*, are the basis of clinging to existence viz., *rūpa, vedanā, saṃjñā, saṃskāra, vijñāna*.
5. Four proper exertions : exertion to prevent sinful states from arising, go get rid of those existing, to produce good states and to maintain the ones existing.
6. Śraddhendriya : The *Indriyas* are the five moral faculties, viz., *Śraddhā, vīrya, smṛti, samādhi, prajñā*. Five powers or *balas* correspond to these five *indriyas*, with the same names.
7. Sambodhyaṅga smṛti: Member of enlightenment; there are seven viz. : *smṛti, dharmapravicaya, vīrya, praśrabdhi, samādhi, upekṣā*.
8 Bodhicitta : The mental attitude that aspires to Bodhisattva-hood or Buddha-hood.
9 Āśaya : Mental disposition or intent also *adhyaśaya* gen. used as synonyms, although both are used at the same time. See also note on Chapter II.
10. See no. 10.
11. Dānapāramitā : For *Pāramitā* see notes on Chap. I .
12. Buddhakṣetra : Buddha-field, region or world, where a Buddha lives and functions.
13. Puṇyasambhāra : *Sambhāras* are equipment for enlightenment. There are two, viz. *puṇya* and *jñāna*.
14. Each other's coming and going : The word used is *anyonyagamayuktā*. I find it a little difficult to interpret. It seems that the two are connected so that if one goes, the other follows it.

Chapter V

THE DESCENT

THUS, O Bhikṣus, Bodhisattva, exhibiting, bestowing, inciting, delighting and taking leave of that great assembly of gods with this religious speech, addressed that auspicious assembly of gods : "Sirs, I will go to Jambudvīpa. Practising the conduct of the previous Bodhisattvas, I had invited the creatures with the four articles of attraction, *Dāna, Priyavacana, Arthakriyā*, and *Samānārthatā*. Thus, Sirs, it is not fitting for me to be ungrateful, not to enlighten them in the Supreme Proper *Sambodhi*."

Then those Tuṣitakāyika Devaputras, weeping, fell at Bodhisattva's feet and said : "Noble One, this Tuṣita abode bereft of you will not shine." Then Bodhisattva said to the great assembly of gods : "This Bodhisattva Maitreya[1] will instruct *Dharma* to you." Then Bodhisattva took of the silk head-dress from his own head and placed it on the head of the Bodhisattva Maitreya. And he said : "Noble One, after me, you will be enligthened in the Supreme Proper *Sambodhi*."

Then Bodhisattva, seating the Bodhisattva Maitreya in the Tuṣita abode, again addressed the great assembly of gods : "In what form, Sirs, shall I enter my mother's womb?" There some said : "Sirs, in the form of a human infant." Some said : "In the form of Śakra." Some said : "In the form of Brahmā." Some said : "In the form of Mahārajakāyika.[2]" Some said : "In the form of Vaiśravaṇa." Some said : "In the form of Gandharva." Some said : "In the form of Kinnara." Some said : "In the form of great serpent." Some said : "In the form of Maheśvara." Some said : "In the form of the moon." Some said : "In the form of the sun." Some said : "In the form of Garuḍa," There was a Brahmakāyika Devaputra

named Ugratejas, who had been detached from a previous birth as a Ṛṣi, who was not to return, of the Supreme Proper *Sambodhi*, (and) he said : "Let Bodhisattva enter his mother's womb in the form prescribed in the Mantras, Vedas and Śāstras. What is that? A wonderful elephant of enormous proportions, six-tusked, like a net of gold, beautiful, with a red head, bursting and overflowing with beauty. Hearing this the Brāhmaṇa who is versed in the Vedas, Śāstras and sciences has described this form. This he should be, endowed with thirty-two signs."

Thus O Bhikṣus, Bodhisattva looking on the moment of his birth, while in the excellent Tuṣita abode, showed eight advance signs at King Śuddhodana's good palace. What eight? Thus— that place became clean, with (all) grass, thorns, sand and gravel removed, well-sprinkled, cleared and untroubled by wind, darkness or dust, free from gnats, flies, insects and serpents, strewn with flowers, like the palm of a hand. This was the first sign to appear.

The birds living in the lordly Himālaya mountains, *patraguptas*, parrots, mynahs, koels, swans, cranes, peacocks, *cakravākas, kuṇalas, kalaviṅkas, jīvaṁjivas* etc., of various bright feathers and sweet and attractive call, came to King Śuddhodana's house, sat on the platforms, turrets, gates, windows, pavilions and terraces, and with joy and cheer, uttered their respective calls. This was the second sign to appear.

All the trees with various flowers and fruits of the different seasons in King Śuddhodana's beautiful parks, woods and gardens bloomed and flowered. This was the third sign to appear.

All King Śuddhodana's ponds that had usable water, were filled with lotuses as big as cartwheels, with many *koṭi niyuta* hundred thousand petals. This was the fourth sign to appear.

The *ghee*, oil, honey mixed with sugar in the vessels in

the King's palace did not diminish when they were used. They appeared full. This was the fifth sign to appear.

The stock of musical instruments in the great inner quarters of King Śuddhodana's excellent palace, (such as) *bheris, mṛdaṅgas, paṇavas, tūṇavas,* lyres, flutes, *vallakis,* and *sampatāḍas*, all emitted sweet sounds by themselves, without being played. This was the sixth sign to appear.

The vessels of jewels in King Śuddhodana's excellent palace like gold, silver, gems, pearls, sapphires, conch-shells, stones, corals, etc., shone greatly bright, clear, pure and full. This was the seventh sign to appear.

That palace was illuminated all over with a radiance clear and pure, that put the sun and the moon to shame, and delighted the body and the mind. This was the eighth sign to appear.

The Queen Māyā, bathed and anointed, her arms decked with various ornaments, clad in fine and beautiful cloths, with joy and delight and happiness, surrounded and preceded by ten thousand women, went to King Śuddhodana's music hall where he was seated in comfort, sat on his right on the good throne studded with jewels, and with a smile, devoid of frowns, with a laughing face, addressed King Śuddhodana in these *gāthās* :

"My Lord, Protector of the earth, listen well to my request, and grant me a boon today. My purpose is one delightful to the soul and mind, therefore listen to me joyously and eagerly. //1//

"My Lord, I will take on a fast of noble conduct and austerities, the *aṣṭāṅgapoṣadha*, with amity in my heart, devoid of destruction to lives, always pure, loving others as I love myself. //2//

"With my mind devoid of frivolity, with pride or greed, O Lord, I will refrain from lust and falsehood. I will be steadfast in truth, straightforward, devoid of harshness, and will not indulge in deliberate evil frivolity of speech. //3//

"Devoid of the faults of malice, harshness, delusion and pride, shunning covetousness, I shall be content with my own property, with proper application, the repository of non-deceit, unenvious, I shall practise the ten good works. //4//

"Do not, O King, harbour lust towards me, engaged in austerities of good conduct and well protected as I am. O King, may not sin befall you, approve of my long fast of the austerities of good conduct. //5//

"This is my desire, King, that today I shall enter at once the tower of the great palace Dhṛtarāṣṭra, and surrounded by my friends all the time, enjoy happiness on a bed strewn with flowers, soft and fragrant. //6//

"Neither chamberlain, nor (other) men, not even boys, not common women should stand before me. No disagreeable sight (should I see), nor (perceive) unpleasant sounds or smells, I should hear nothing but agreeable and sweet sounds. //7//

"Release all who are captives and imprisoned. Make people rich with wealth and clothes. Donate clothes, food, drink, harnessed chariots and horse-carts for seven nights, for the happiness of the world. //8//

"There should be no arguments, nor quarrels, nor words of anger, there should be mutual amity (amongst the people) and good and happy minds. In this city, men, officials, boys, and gods of the Nandana should enjoy themselves together. //9//

"Let there be no soldiers who inflict royal chastisement, nor any one who punishes unjustly, not oppressors, nor rebukes and punishment (from any one). Let every one be happy with good and amity in their hearts. Look on the people, my Lord, like on an only son." //10//

Hearing these wonderful and earnest words, the King said : "As you wish, so everything will be. Whatever resolve is in your mind, whatever you ask, that I shall grant you." //11//

The great King, ordering his courtiers, had the topmost tower of the palace ornamented, made beautiful with strewn flowers, fragrant with the best incense, and the rows of palm-trees, decked with umbrellas and flags. //12//

Twenty thousand warriors in various armour, carrying *nārācas*, *śūlas*, arrows, spears and swords, surrounded the Dhṛtarāṣṭra with pleasent roars, for the protection and care of the compassionate Queen. //13//

She was surrounded by women like a divine maiden, bathed, anointed, clad in excellent clothes and ornamented, and accompanied by the melodious sounds of thousand *tūryas*, the Queen ascended and seated herself like a heavenly bride. //14//

On a beautiful bed with legs studded with various dwine priceless gems, spread with many flowers, she rested herself, her jewelled crest lowered, like a divine maiden come to the Miśrakavana.[3]

Then, O Bhikṣus four Mahārājas, Śakra the King of gods, the Devaputras Suyāma,[4] Saṃtusita; Sunirmita[5] Paranirmitavaśavartin[6] and Sārthavāha[7] the son of Māra, Brahmā the Lord of Saha[8], the priests Brahmottara, Subrahma, and the Śuddhāvāsakāyikas Prabhāvyūhabhāsvara, Maheśvara, and Niṣṭhāgata and Kaniṣṭha, these and other hundred thousand gods arrived and said to each other : "It is unfit of us, Sirs, it is ungrateful also, that we discard Bodhisattva all alone, who amongst us, sirs, dares to follow Bodhisattva constantly during his entry into the womb, birth, youth, childish play, watching the drama in the inner quarters, departure, practise of difficult tasks, going to the Bodhimaṇḍa, vanquishing Māra, attainment of Bodhi, and turning the Wheel of Religion, up to the Final *Nirvāṇa*, with a mind bent on good, on love, on affection, on amity, on happiness?" At that time, these *gāthās* were uttered :

"Who dares to follow him of wondrous form, ever of pleasant mind? Who can desire to follow by himself the One of virtuous radiance with fame and speech? //16//

"Who desires this in the palace of the gods, he may always enjoy himself with divine pleasures, with the best of the divine nymphs, with desires, if he follows the One with the face like the clear moon. //17//

"He will enjoy himself in the beautiful and divine Miśrakavana in heaven, full of flowers, like powdered gold, if he follows the One with pure radiance. //18//

"He may enjoy himself as he wishes in the Citraratha as well as Nandana with the goddesses, strewn with *māndārava* flowers and leaves, if he follows the Great Man. //19//

"He will attain sway over Tuṣita, or he will be the Supreme God if he desires. He will be worthy of worship all over the world if he follows the One of endless fame. //20//

"Whoever wishes, can enjoy himself in the beautiful heavenly abode of the Paranirmitavaśavartin, and enjoy all the actions in his mind if he follows the One of Supreme Merit. //21//

"He is Lord of Māra, of unsullied mind, he has mastered all kinds of miracles, he is the Lord of desires, having mastery over self-control, let him go with good. //22//

"He who desires to cross the Kāmadhātu and reside in the Brahmapura, and can bear the glow of the fourfold Infinitude, let him follow the Great Man today. //23//

Or, who among mortals has a mind to the great *Cakravartin*-hood, let him follow the Repository of Jewels, the Bestower of refuge and happiness, the Bearer of great virtue. //24//

"The Lord of the earth, the son of a Śreṣṭhin, a rich man, a man of great wealth, a man of great following, and one who has destroyed his enemies — may he go with the good. //25//

"Beauty, enjoyment, power, fame, vigour and virtues,

pleasing speech— all these will be accepted if one follows Brahmeśvara. //26//

"He who wants (fulfilment) of divine and mortal desires, (he who desires) all happiness of the three worlds, the pleasure of meditation and the pleasure of rationalisation should follow Dharmeśvara. //27//

"Destroying attachment as well as fault, he who wishes, calm, tranquil and of peaceful mind, may follow quickly him the Destroyer of pain, and controlled of mind. //28//

"Those who are undergoing training as well as those who no longer require religious training, and the Pratyekajinas, in order to fulfil omniscient knowledge, may roar like lions with the ten *balas* and follow the Ocean of merits. //29//

"Those who have a mind to block the path of evil, and to open the immortal path of success, and to go through it to the path of the eight *aṅgas*, let him follow the One who ends all motions and paths. //30//

"He who wishes to worship Sugata, and to hear *Dharma* from the Compassionate One, and to attain merits of the *Saṃgha*, should follow the Ocean of Merits. //31//

"For the destruction of birth, old age, death and sorrow, for the release from the fetters of worldliness, and for practising the pure motion like the end, one should follow the Pure Soul. //32//

"He is the desired, the pleasant, and the beloved in all the world, with excellent signs, and endowed with excellent qualities; one should follow the Handsome One for the emancipation of oneself and others. //33//

"He who wishes to cross over the deep and unsurpassable evil state and attain salvation, should quickly follow the Lord of Physicians, who is endowed with (good) conduct, *Samādhi* and intellect. //34//

"For the attainment of those and other various qualities, happiness and *nirvṛti* and for the fulfilment of all qualities, one should follow the Being of successful resolve. //35//

Hearing these words, eighty-four thousand Caturmahārājika gods, one hundred thousand Trāyastriṃśas, one hundred thousand Tuṣitas, one hundred thousand Nirmāṇaratis, one hundred thousand Paranirmitavaśavartin gods, sixty thousand Mārakāyikas[9] who had performed previous good deeds, sixty-eight thousand Brahmakāyikas and many hundred thousand major gods arrived there. Yet other many hundred thousand gods, from the eastern, southern, western and nothern quarters arrived there. Among them, the noblest Devaputras addressed the assembly of gods with these *gāthās* :

"O listen to these words, Lord of the Immortals ! In this arrangement (of things), whatever are the facts, renouncing desire and pleasure, he has undertaken the joy of meditation. (So) we should follow this excellent Pure Soul. //36//

"His feet have entered the womb, we must worship with every mean the Noble Soul thus placed in the womb, worthy of worship. The Ṛṣi is well protected by virtues, and by protecting the One whose incarnation he is, the mind is not sullied. //37//

"Music made with many instruments describes the beauty and virtue of the Ocean of merits. We shall delight the gods and men; hearing this there will be good deportment in the mind of Bodhivara. //38//

"We will strew the King's palace with flowers, and make it fragrant with black *aguru* and best incense, smelling which, gods and men will be excited, non-feverish, happy and free from disease. //39//

"We will strew with flowers that (city) named Kapila, with *māndārava* flowers, *pārijātas*, camphor, excellent camphor and blooming *sthalas* for the worship of the One who is born because of his previous good deeds. //40//

"As long as he lives in the womb, unsullied by the three

kinds of dirt, until the Destroyer of old age and death is born, we will follow him cheerfully, this is our desire— that we will worship the Intelligent One. //41//

"This is the great gain attained by gods and men, that they will see him walk seven steps. With scented water, Śakras and Brahmās will bathe the Pure Soul. //42//

"As long as he dwells on earth, and lives in the inner quarters, the Destroyer of lust and pain, until he departs, renouncing the entire Kingdom, we will follow him cheerfully //43//

"Until he approaches the *Maṇḍa* on earth, carrying grass, until he touches *Bodhi* after vanquishing Māra, instructs *ayuta* Brāhmaṇas, and turns the Wheel (of religion), we will profusely worship Sugata. //44//

"When Buddha's work is done in the Trisāhasra, and *koṭi nayuta* creatures are brought to immortality and go to the path of *nirvāṇa*, emancipated, until then we shall none of us forsake the Noble Ṛṣi." //45//

Then, O Bhikṣus, this occurred to the Kāmadhātvīśvara[10] divine maidens on seeing the perfection of Bodhisattva's material form : "What sort of a woman will she be, who bears this most excellent Pure Soul?" Out of curiosity, they vanquished that moment from the home of the immortals, carrying excellent flowers, incense, lamps, scents, garlands, unguents, powders, and clothes, with a feeling of divine happiness, established in the effects of virtuous deeds, and (going) to the great and excellent city named Kapila decked with a hundred thousand gardens, in the house of King Śuddhodana, in the great palace named Dhṛtarāṣtra, similar to the home of the immortals, they, with dishevelled attire, ornamented with auspicious and pure radiance and with their arms loaded with divine ornaments, pointed to Māyādevī on her beautiful bed with one finger, and addressed each other in the sky in these *gāthās*:

To the divine nymphs in the city of immortals, seeing the wonderful beauty of Bodhisattva, this thought occurred then : "What sort of woman would be Bodhisattva's mother?" //46//

They, with flower-garlands in their hands, went to the King's palace with curiosity, carrying flowers and unguents, bowing with ten finger nails joined. //47//

They, with dishevelled attire and playful form, saluting with the palm and fingers of the right hand, saw Māyādevī on her bed, and observed well the beauty of a human female. //48//

"We were proud of the excellent beauty of the divine nymphs. But, on seeing the wife of the King, see how our divine forms are eclipsed! //49//

"She has qualities like Rati, this mother of the excellent and foremost Soul. Just as gems and jewels (glow) if placed in a suitable vessel, even so, this Queen is a vessel for the God of gods. //50//

"From the palms of her hands and the soles of her feet, upwards, her beautiful form is excessively divine. The eye is not sated with looking on her, and the mind and the heart are delighted again and again. //51//

"Like the moon in the sky her beautiful face glows with the radiance of her body. Pure as the sun, bright as the moon, radiance emanates from her form. //52//

"Like most excellent refined gold, the Queen's complexion shines. Her hair is like black bees on her head, with a gentle and sweet scent. //53//

"Her eyes are like the lotus petal, her white teeth the stars in the sky, her slender belly like a bow, her wide sides rise, with no joint in flesh. //54//

"Her thighs and legs are like the elephant's trunk, her knees well-formed and tapering. The palms of her hands and the soles of her feet are even and red, this shows that she in none other than a goddess." //55//

Thus, observing the Queen in many ways, strewing flowers and circumambulating the well-loved and famed mother of Jina, they went back to heaven in a moment. //56//

Then from the four quarters, the four Pālas, Śakra, Suyāma, Nirmitas, gods, spirits, Rākṣasas, Asuras, great serpents and Kinnaras said. //57//

"Go before the foremost of men, protect the most Excellent Man. Do not sully your minds on earth, do not hate human beings. //58//

"The most excellent house where Māyādevī dwells, you must all go to it with your retinue, armed with swords, bows, arrows, spears and sabres, and look on from the sky. //59//

"Knowing the time of descent, the Devaputras must go to Māyā with delighted minds, carrying flowers and unguents, saluting with the ten finger nails joined. //60//

"Descend, O descend, Lord of men, Pure Soul! This is your time today, O Lion of speakers! Born with mercy and compassion towards all men, we pray to you for the gift of *Dharma.*" //61//

Then, O Bhikṣus, at the time of Bodhisattva's departure, many hundred thousand Bodhisattvas from the eastern quarters, all united in a single caste, residing in the excellent Tuṣita abode, approached Bodhisattva, for the worship of Bodhisattva. Thus, from each of the ten quarters, many hundred thousand Bodhisattvas, all united in a single caste, residing in the excellent Tuṣita abode, approached Bodhisattva for the worship of Bodhisattva. (Also) the gods of the Caturmahārājakāyika, eighty-four hundred thousand divine nymphs, thirty-three Yāmas, Tuṣitas, Nirmāṇaratis, Paranirmitavaśavartin gods and eighty-four hundred thousand divine nymphs playing on various musical instruments approached Bodhisattva for the worship of Bodhisattva.

Then Bodhisattva, seated on the Śrīgarbha throne, the result of all virtues, inside the great pavilion observed by all

gods and Nāgas, descended from the excellent Tuṣita abode along with the Bodhisattvas, and surrounded and preceded by *koṭi nayuta* hundred thousand gods, Nāgas and Yakṣas. As Bodhisattva descended, O Bhikṣus, his body emanated such a radiance that, wide-spread and far extending, excelling divine lights, irradiated the wide and extensive Trisāhasra Mahāsāhasra Lokadhātu. Even the Lokāntarika[11] regions, which are miserable and full of miseries, submerged in dense darkness, where the moon and the sun, so majestic, so exalted, (did not give) light by (their) light, colour by (their) colour, radiance by (their) radiance, did not warm (them), did not light (them), there the creatures born, cannot see their own extended arms. Even then, at that time, there appeared a great wide radiance. The creatures born there could see each other clearly, evenly and properly by that radiance. They said : "O ! Other creatures are also born here !"

This Trisāhasra Mahāsāhasra Lokadhātu of the six states became possessed of eighteen supernatural occurrences. It shook, it trembled, it quaked. It cracked, broke and smashed. It moved, stirred and bestirred. It roared, howled and cried. It was depressed at the ends and raised in the middle. It was depressed in the middle and raised at the ends. It was depressed in the east and raised in the west. It was depressed in the west and raised in the east. It was depressed in the south and raised in the north. It was depressed in the north and raised in the south. At that time many sounds were heard, pleasing, satisfying, lovable, cheering, venerable, delightful, indescribable, charming, inoffensive, unalarming. Nor was there at that moment, any hatred in any creature, not terror, nor fear, nor paralysis. Nor was the ray of the sun or the moon or Brahmā or Śakra or the Lokapālas apparent at that moment. All creatures in Hell, (those turned into) animals, or in Yama's regions became free from pain at that

moment, and full of pleasure. No creature was troubled by passion, hatred, delusion, jealousy, envy, pride, conceit, vanity, anger malice or anxiety. At that moment, all creatures felt full of amity and goodwill towards each other, (as though) with their mother and father. Without being struck, divine and human musical instruments, a *koṭi niyuta* hundred thousand in number, emitted sweet sounds. *Koṭi niyuta* hundred thousand gods carried that great chariot on their arms, shoulders and heads. Those hundred thousand divine nymphs sang their own songs, standing before, behind, to the left and right of Bodhisattva, and praised Bodhisattva in these musical notes :

"To you, who have collected previous good works, to you who have well awakened after the long night, to you who have been purified by truth, religion and justice, this great veneration is offered today. //62//

"For many *koṭi kalpas*, previously, you gave away your dear sons and daughters. The fruit of these donations, is the raining down of these divine flowers. //63//

"You, O Lord, weighed and gave away your own flesh for your beloved bird. The fruit of these donations is the obtaining of drink and food in the region of the dead. //64//

"For many *koṭi kalpas* previously, you protected good conduct without break in austerities. The fruit of that conduct is the purification of the ill moments and evil. //65//

"For many *koṭi kalpas* previously, you reflected on forbearance for the understanding of the Cause. The fruit of that forbearance is that gods and men are in amity. //66//

"For many *koṭi kalpas* previously, you reflected on intrepid and excellent valour. The fruit of that valour is that your body glows like the Meru. //67//

"For many *koṭi kalpas* previously, you meditated for the search of pain. The fruit of that meditation is that pain no longer plagues the world. //68//

"For many *koṭi kalpas* previously, you have reflected on intellect that destroys pain. The fruit of that intellect is the supreme radiance which shines. //69//

"O Destroyer of pain, armoured in amity, born out of compassion to all creatures, arrived in joy, supremely indifferent, Brahmā himself, O Sugata, we bow to thee. //70//

"Your intellect is like a meteor, emanating radiance, Purifier of all faults, darkness and delusion, the Eye, the Leader of the Trisāhasra, the Path-finder, O Sage, we bow to thee. //71//

"You are knowledgeable and versed in all the miracles, seer of truth, learned in the greatest good, you have crossed and helped other creatures to cross, a slave to them, O Sugata, we bow to thee. //72//

"You are knowledgeable and versed in the great means, you show the way of unfailing departure. You follow the ways of the world, but are never involved in the world. //73//

"The sight and hearing of the great and inconceivable gain is what you wish, what more (to be said) that the hearing of the excess of piety engenders great faith and love. //74//

"All the Tuṣita abode has become lustreless when you have gone to Jambudvīpa, where you will awaken inconceivably the *koṭi nayuta* beings, sleeping in pain. //75//

"The palace today will become prosperous and opulent, attended by *koṭi nayuta* gods. The palace will hear the sweet blaring of *tūryas* played by the divine nymphs. //76//

"The woman filled with the radiance of virtue and good works, of superhuman beauty, whose son this prosperous one is, will overwhelm the three worlds with splendour. //77//

"In this excellent city of mortals, there will never again be greed or vice or quarrels or disputes. Everyone will have amity and respect through the splendour of the Supreme Man. //78//

"The King's royal dynasty will be enriched with the birth of the *Cakravartin*, born of kings. The city named Kapila will be filed with jewels and be prosperous. //79//

"For Yakṣas, Rākṣasas, spirits, Guhyakas, gods and demons along with Indra, who stand as protectors of the Supreme Man, will soon attain salvation. //80//

"Praising the Leader, men earn virtue, being present in love and respect. We will all change into *Bodhi*, and soon become as yourself, Lord of men." //81//

NOTES

1. Maitreya : The next Bodhisattva to succeed Śākyamuni.
2. Mahārājakāyika: These are the guardians of the four quarters : Dhṛtarāṣṭra (east), Virūḍhaka (south), Virūpākṣa (west) and Vaiśravaṇa (north).
3. Miśrakavana : (Also Miśrakāvana, Miśravana) The pleasure garden of superhuman beauty belonging to Indra and the Trāyastriṃśa gods.
4. Suyāma : Head of the Yāma gods.
5. Sunirmita : Head of the Nirmāṇarati or Nirmita gods.
6. Paranirmitavaśavartin : The highest class of Kāmāvacara gods, higher in rank than the Nirmāṇaratis who magically create their own enjoyments. The Paranirmitavaśavartin gods have control over enjoyments created by others. The head of this class is also called Paranirmitavaśavartin (sometimes referred to as Paranirmita or Vaśavartin).
7. Sārthavāha, the son of Māra : This son of Māra was favourably disposed towards Buddha.
8. Sahā : Saha or Sahā = Lokadhātu. Sahāpati, Sahāmpati and Sahampati are epithets of Brahmā.
9. Mārakāyikas : Those in Māra's entourage.
10. Kāmadhātvīśvarā : Nymphs of the Kāmadhātu.
11. Lokāntarikas : Interstices between the worlds, which are usually described as dark and full of miseries.

Chapter VI

THE ENTRANCE INTO THE WOMB

THUS, O Bhikṣus, the winter having passed away, in the month of Vaiśākha, when the star Viśākhā was in the ascendant, in the best of seasons, springtime, when the trees were covered with leaves, and blooming with beautiful flowers, the cold and the heat, *tamas* and *rajas* having passed away, tender grass growing (on earth), Bodhisattva, the foremost in the three worlds, worshipped by the world, seeing the (right) season, freed himself from the wonderful Tuṣita abode on the fifteenth day before the full moon, and recalling tradition, became a baby white elephant with six tusks, its head the colour of *indragopa*[1], the set of tusks made of gold, complete in every limb, and entered on the right side, the womb of his mother who had undertaken the *poṣadha* rite in the star *Puṣyā*. Entering, he lay on the right side, never on the left. Māyādevī, sleeping on a comfortable bed, had this dream :

"A lordly elephant, the colour of snow or silver, with six tusks, handsome legs, a delightful trunk, red head, lovely gait and joints tough as adamant, entered (my) womb. //1//

"I have never seen, nor heard nor felt such delightful beauty. I felt the same physical pleasure and mental happiness as though I was in meditation." //2//

Then Māyādevī, her ornaments and clothes in disarray, her body and mind delighted, attaining pleasure, joy and serenity, arose from her beautiful bed, and surrounded and preceded by women, descended from the top of the magnificent palace, going into the *aśoka* grove, seated comfortably in the *aśoka* grove, she sent a messenger to King Śuddhodana : "Your Majesty may please to come, the Queen wishes to see you."

Then King Śuddhodana, hearing these words, delighted, with his body trembling, arose from the handsome seat, and, surrounded by ministers, merchants, courtiers and friends, went to the *aśoka* grove, (but) going (there), he could not enter the *aśoka* grove. He thought himself very heavy, standing at the door of the *aśoka* grove, he pondered for a moment, (and) at that time, he spoke this *gāthā*:

"I cannot remember, in my heroic mind, I ever felt my body so heavy as (I do) today. Today I cannot enter my own home; what has happened to my body? Who can I ask?" //3//

Then the Śuddhāvāsakāyika Devaputras, their bodies half showing in the sky, addressed the King in the (following) *gāthā*:

"O King! The Noble Bodhisattva, worshipped in the three worlds by austerities, penances and good qualities, attaining amity and compassion, bathed in the knowledge of virtue, has freed himself from the Tuṣita abode, and has entered Māyā's womb as your son." //4//

Putting his ten nails together, nodding his head, the King entered, moved by reverence. Seeing Māyā in her pride, (he said): "Tell me what order of yours I must carry out." //5//

The Queen said:

"A noble, beautiful elephant, the colour of snow or silver, excelling the moon and the sun, with handsome legs, well-developed, with six tusks, its joints tough as adamant, handsome, has entered my womb. I will hear its cause. //6//

"I see the three thousand regions illuminated, darkness gone. *Nayuta* gods with their chariots are venerating (me). I have no vice, no anger, no infatuation. My mind is tranquil, I feel bliss akin to (that in) meditation. //7//

"Good Lord, send for Brāhmaṇas quickly, those in the houses who can interpret dreams, so that they can explain my dream correctly, whether it bodes good or ill for the family". //8//

Hearing these words, the King at once sent for Brāhmaṇas, who knew the Vedas and had read the Śāstras. Māyā said to the Brāhmaṇas, standing before her: "I have had a dream, I will hear the reason (for it)." //9//

The Brāhmaṇas, said: "Tell us, your Majesty, what kind of a dream you had. Hearing (it), we will know". The Queen said:

"A noble, wonderful elephant, the colour of snow or silver, excelling the moon and the sun, with handsome legs, well-developed, with six tusks, its joints tough as adamant, beautiful, has entered my womb. I will hear the reason for it." //10//

Hearing these words, the Brāhmaṇas spoke thus: "Think of it as great joy! There is no evil to the family. You will give birth to a noble son of a royal dynasty, a *Cakravartin*, with auspicious signs decking his limbs. //11//

"He, renouncing the city, the desired kingdom and home, will be an ascetic, detached, compassionate to all the world; he will be Buddha, revered in three worlds, who would gratify the entire creation with the wonderful nectar of immortality." //12//

Explaining (in these) gentle words, the Brāhmaṇas, after eating the food (given by) the King, and accepting the clothes (given by him), departed from there. //13//

Thus, O Bhikṣus, King Śuddhodana, hearing (this) from the Brāhmaṇas, sooth-sayers and astrologers, and the interpreters of dreams, delighted and content, glad at heart, happy, full of joy and gladness, gratified these Brāhmaṇas with plenty of food to be eaten and relished, and giving them clothes and robes, dismissed them. At that time, he had donations given at the four city gates and all the city squares and crossings of the great city of Kapilavastu; food to those who asked for food, clothes to those who asked for clothes, chariots to those who asked for chariots. Also seats, gar-

lands, unguents, beddings, sustenance to those who asked for sustenance, in honour of Boddhisattva.

Thus, O Bhikṣus, this occurred to King Śuddhodana : "In what house would Māyādevī live comfortably without pain?" Then at that moment, four Mahārājas approached King Śuddhodana and said : "Sire ! Be but little anxious; remain happy and relax. We will build the house for Bodhisattva." //14//

Then Śakra the King of gods came to King Śuddhodana and said :

"Even the thirty-three excellent palaces of the Lokapālas are not good enough; I will give Bodhisattva a house comparable to Vaijayanta[2]". //15//

Then the Devaputra Suyāma came to King Śuddhodana and said :

"*Koṭis* of Śakras are astonished to behold my home. I will give the Noble Bodhisattva the house of Suyāma." //16//

Then the Devaputra Saṃtuṣita came to King Śuddhodana and said :

"Where the Famed One resided previously in the Tuṣita, that beautiful abode I shall give Bodhisattva." //17//

Then the Devaputra Sunirmita came to King Śuddhodana and said :

"O King ! I shall bring for the worship of Boddhisattva a wonderful, magnificent and jewelled house." //18//

Then the Devaputra Paranirmitavaśavartin came to King Śuddhodana and said :

"Whatever magnificent palaces there be in the Kāmadhātu[3], fade in lustre at the glory of my palace. //19//

"Therefore, O King, I will give this wonderful jewelled abode and bring it for the worship of Boddhisattva. //20//

"I will bring down the vast (palace) strewn with celestial flowers, fragrant with celestial perfume, where the Queen shall dwell." //21//

Thus, O Bhikṣus, all the major gods of the Kāmāvacara (class), built their own houses for the worship of Bodhisattva in the great and beautiful city named Kapila. King Śuddhodana, too, had a magnificent superhuman house, unobtainable by gods, furnished. There the Noble Boddhisattva made (everyone) see Māyādevī at all these houses, by the power of *Mahāvyūha samādhi*. Inside, Bodhisattva sat on the right side of Māyādevī's womb, in the slightly crooked Paryaṅka posture. Each of all the major gods thought to himself : "The mother of Bodhisattva lives in my house, not in any other".

There it is said :

Because of the *Mahāvyūha samādhi*, they all thought the creations their own. Thus all the gods had their desires fulfilled, and the King's desire was likewise fulfilled. // 22 //

Then, at the assembly of gods, this occurred to some of the Devaputras : "Even those gods who are the four Mahārājakāyikas, have recoiled in disgust from the refuge of humans. What then to speak of the most exalted Trāyastriṃśas[4] or Yāmas or Tuṣitas? Then how would Bodhisattva, transcending all worlds, pure, without ill-odour, the Jewel amongst souls, reside ten months in the rank odour of human refuge in his mother's womb, after descending from the divine Saṃtuṣita abode?"

Then the long-lived Ānanda said to the Lord, inspired by the divine power of Buddha : "My Lord ! It is wonderful that Tathāgata has said that the mother's womb is as repulsive as the indulgence in desires. But this, O lord, is even more wonderful. How was my Lord, transcending all worlds, formerly Bodhisattva, born in the refuge of humans, on the right side of his mother's womb, after descending from the diving Tuṣita abode? O Lord ! I dare not relate what my Lord previously explained." The Lord said : "O Ānanda! Wish you to see that jewelled abode, enjoyed by Bodhisattva,

in which Bodhisattva resided in his mother's womb?" Ānanda said : "O Lord, this is the time for it, O Sugata ! This is the time for it, that Tathāgata will show (us) that dwelling of Bodhisattva that seeing this, we shall gain happiness."

Then the Lord indicated (that this may be done), so that Brahmā, Lord of the Sahā, along with eighty-six hundred thousand Brahmās, disappeared from the Brahmaloka, and stood before the Lord. Worshipping the Lord's feet with his hear, circumambulating the Lord three times, he stood to one side, saluting the Lord with folded hands. There the Lord, although he knew, addressed Brahmā, Lord of the Sahā : "Brahman ! Have you taken away the dwelling of Bodhisattva for ten months, wherein I dwelt previously as a Bodhisattva in my mother's womb?" Brahmā said : "That is so, O Lord, that is so, Sugata." The Lord said : "Where is it now, Brahman? Show it." Brahmā said : O Lord ! It is in the Brahmaloka". The Lord said : "Then, O Brahmaṇ, Show (them) that ten-month abode of Bodhisattva, that they might know how ornate it was."

Then Brahmā, the Lord of Sahā said to those Brāhmaṇas : "Wait please, while we bring that jewelled abode enjoyed by Bodhisattva."

Then Brahmā, Lord of Sahā, after worshipping the Lord's feet with his head, disappeared from before the Lord and the very moment came to Brahmaloka.

Then Brahmā, Lord of Sahā, said to the Devaputra Subrahmā[5]: "Sir ! Go from here at once to the Brahmaloka, where there is the abode of the Trāyastriṃśa – proclaim, announce : "We are taking to Tathāgata the jewelled abode enjoyed by Bodhisattva. Those of you who wish to see it, come at once."

Then Brahmā, Lord of Sahā, along with eighty-four *koṭi nayuta* hundred thousand gods, took up the jewelled abode enjoyed by Bodhisattva, and placing it on a magnificent

chariot of Brahmā, three hundred *yojanas* (in area), surrounded by many *koṭi nayuta* hundred thousand gods, put it down at Jambudvīpa.

At that time, a great assembly of gods came to go to the Lord. This (assembly) adorned the jewelled abode enjoyed by Bodhisattva with diving clothes, divine garlands, divine perfumes, divine flowers, divine music and divine objects of enjoyment. Then it was surrounded by exalted gods, Śakra the King of gods stood on the Sumeru and with a palm-leaf umbrella held to his face, looked from afar, turning his head and opening his eyes. But he could not see it. Why ? The Brāhmaṇas are exalted gods. The others, the Trāyastriṃśas, the Yāmas, the Tuṣitas, the Nirmāṇaratis and the Paranirmitavaśavartins (could not see it). What to speak of Śakra the king of gods? They were stupefied.

Then the Lord subdued the sound of the divine music. Why? Because the men of Jambudvīpa would be maddened as soon as they heard it.

Then the four Mahārājas came to Śakra, the king of gods, and said : "What shall we do, O King of gods, we cannot see the jewelled abode enjoyed by Bodhisattva." He said to them : "Sirs, what can I do ? I, too, could not see it. But Sirs, we will go to the Lord and see it." Then they said : "Then, O King of gods, do so, that we may see it soon". Śakra said : "Sirs, come". In a moment, the most excellent of the excellent Devaputras came to the Lord. There they stood aside, looking at the Lord with raised heads.

Then Brahmā, the Lord of Sahā, along with the *koṭi nayuta* hundred thousand gods, came to the Lord with that jewelled abode enjoyed by Bodhisattva. That jewelled abode enjoyed by Bodhisattva was beautiful, magnificent, handsome, square and with four pillars. It was decorated by a pavilion on top. It was as tall as a six-month old infant. In the middle of the pavilion, a bedstead was built, its wall-board

big enough for a six-month old infant. The jewelled abode enjoyed by Bodhisattva was of such colour, the equal of which was never seen in this world of gods, Māras and Brahmā, neither in beauty, nor in colour. Gods were astonished on seeing it . Their eyes were dazzled. Placed near Tathāgata, it glowed, radiated and gleamed excessively. As gold twice refined by a skilled goldsmith glows, well-built, faultless, so that pavilion blazed. In that (abode) enjoyed by Bodhisattva, the bedstead that was built, had no equal ever seen in this world of gods, either in colour or in structure, other than the conch-like throat of Bodhisattva. The cloth with which Mahābrahmā was attired did not shine before Bodhisattva's bedstead, like a black blanket buffetted by wind and rain. That pavilion, too, was made of *uragasāra* sandalwood, of which a single golden pillar was worth a thousand Lokadhātus, with the *uragasāra* sandal was the pavilion anointed all over. A similar second pavilion was made, which was placed detached and unbound inside the first pavilion. A similar third pavilion was placed inside the second pavilion, detached and unbound. The bedstead was placed and arranged within the fragrant third pavilion. The colour of the *uragasāra* sandalwood was like that of high quality *vaidūrya*. All the divine-coloured flowers which were placed on the fragrant pavilion seemed as if they had bloomed in the pavilion as a result of Bodhisattva's previous auspicious deeds. That jewelled abode enjoyed by Bodhisattva was strong and unbreakable like adamant, but pleasant to the touch as *kācilinda*. In that jewelled abode enjoyed by Bodhisattva, all the houses of the Kāmāvacara gods were seen.

The night that Bodhisattva entered into his mother's womb, that very night, a lotus arose from below the mass of water, piercing the great earth for sixty-eight hundred thousand *yojanas*, (going) upto Brahmaloka. But no one saw

that lotus, other than the ten thousand supreme charioteers of Mahābrahmā. Whatever, was there of flower, sap or juice in the Trisāhasra Mahāsāhasra Lokadhātu, all remained in that great lotus as a drop of nectar.

Mahābrahmā placed it in an auspicious bowl made of *vaidūyra* and brought it to Bodhisattva. Bodhisattva took it and drank it, out of compassion on Mahābrahmā. No living creature in the home of living creatures could drink that drop of power and digest it in peace, often then that the final Bodhisattva filled with all the *Bodhisattvabhūmis*[6]. As a result of what deed was that drop of power retained in Bodhisattva? For long nights previously, Bodhisattva had practised the duties of a Bodhisattva; he had given medicine to the ailing creatures; he had fulfilled the hopes of the aspiring creatures; he had not abandoned those who sought refuge in him; every day he had given the first flower, the first fruit, the first taste to Tathāgatas, Tathāgata *Caityas*, groups of Tathāgata Śrāvakas, to his mother and father, and afterwards partaken (of it) himself. As a result of these deeds, Mahābrahmā brought that drop of honey to Bodhisattva.

In that pavilion, whatever of the most excellent pleasures and enjoyments were collected, all appeared there and were seen by the result of Bodhisattva's previous deeds.

In that jewelled abode enjoyed by Bodhisattva, a pair of garments appeared, named *Sahasravyūha*. There is no living creature in this home of living creatures, to whom they could appear, other than the final Bodhisattva. Nor had they ever perceived such wonderfully excellent beauty, sound smell, taste and touchs in that pavilion. That pavilion enjoyed by Bodhisattva was so exceedingly enjoyable, so well-executed inside and out, so well established, so gentle (to the touch). Example may be given, as pleasant to the touch as *kācilinda*, but it had no peer. This is the piety of Bodhisattva,

by previous contemplation, this consciousness certainly in the miracle by the noble Bodhisattva, (that) he would be born in the human world, and after renunciation, would attain the Supreme Proper *Bodhi*, and turn the wheel of *Dharma*. A jewelled abode and pavilion was placed from the first in the right side of the mother's womb whence he would be born. Afterwards, Bodhisattva descended from the Tuṣita and sat on the bedstead in the pavilion. The future Bodhisattva did not dwell in a body that (developed) from foetus, bubble, depth and muscle. He appeared seated with all his limbs fully formed and marked with (auspicious) marks. In a dream, Bodhisattva's mother, Māyādevī, knew that a great elephant had entered (into her womb).

Then again, as he was thus seated, Śakra the King of gods, the four Mahārājas, the twenty-eight Mahāyakṣa-senāpatis and the Lord of the Guhyakas, constantly united in the Yakṣakula whence Vajrapāṇi was born, knowing that Bodhisattva had gone into his mother's womb, guarded him. There were also four goddesses to attend on Bodhisattva — named Utkhalī, Samutkhalī, Dhvajāvatī and Prabhāvatī. They, too, knowing Bodhisattva to be in his mother's womb, took constant care of him. Śakra, the king of gods, too, knowing Bodhisattva to be in his mother's womb, constantly united with the five hundred Devaputras and guarded him.

Bodhisattva in his mother's womb had such a body that could be seen five *yojanas* off, just as a great fire on a mountain peak on a densely dark night can be seen a *yojana* off. Thus was the lustre of Bodhisattva in his mother's womb, luminous, pleasant and beautiful. Seated on the bedstead in that pavilion, he was lovely, like refined gold, set with *vaidūrya*. Bodhisattva's mother, too, in meditation, saw Bodhisattva in her womb. As the lightning issuing forth from a great wall of clouds generates a tremendous flash, so did Bodhisattva in his mother's womb, with his beauty, lus-

tre and colour light up the first jewelled pavilion. Lighting that up, he lit up the second fragrant pavilion. Lighting that up, he lit up the third jewelled pavilion. Lighting up the third pavilion, he lit up his mother's entire nature. Lighting that up, he lit up the seat where he sat. Lighting that up, he lit up the entire house. Lighting up the entire house, he lit up the eastern quarter, (the light) issuing from the top of the house. Thus, Bodhisattva in his mother's womb, lit up with his beauty, lustre and colour, the south, the west, the north, above all around - all the ten quarters, upto a *krośa* in each quarter.

There came, O Bhikṣus, four Mahārājas, twenty-eight commanders of the Mahāyakṣas, along with five hundred Yakṣas, at dawn to see, worship, venerate Bodhisattva and to listen to *Dharma*. Then Bodhisattva, knowing that they had come, raised his right hand and pointed to seats with one finger. They saw Bodhisattva in his mother's womb, like a figurine of gold, moving, turning, raising and lowering his hand. They saluted Bodhisattva, filled with affection, joy and pleasure. Knowing them to be seated, Bodhisattva revealed, endowed, inspired and delighted them with this message of *Dharma*. When they wished to leave, Bodhisattva, knowing their thoughts in his mind, raised his right hand and turned it. Turning it, he withdrew it. He did not inflict pain on his mother. Then this occurred to the four Mahārājas : "We are dismissed by Bodhisattva." They circumambulated Bodhisattva and Bodhisattva's mother three times and departed. This is the reason, this is the cause, why Bodhisattva at the end of the night turned his right hand and withdrew it. After withdrawing it, he was mindful, and knowing, he lowered his hand. Again, whenever anyone came to see Bodhisattva, whether women or men, boy or girl, he greeted them as before, and afterwards, Bodhisattva's mother.

Thus, O Bhikṣus, Bodhisattva became adept at greeting living beings while in his mother's womb. There was no dog, no serpent, no Yakṣa, no human or non-human, who could greet Bodhisattva first. Then Bodhisattva greeted them first, afterwards, Bodhisattva's mother.

After morning had passed and noon approached, Śakra, the king of gods, came. The thirty-three Devaputras, too, came to see, worship and venerate Bodhisattva. They also came to learn *Dharma*. Seeing them coming from afar, Bodhisattva stretched out his golden arm and welcomed Śakra and the thirty-two gods. He also showed them to seats with one finger. Śakra, the king of gods, could not, O Bhikṣus, disobey Bodhisattva's command. Śakra, the king of gods and the other Devaputras seated themselves on the seats thus ordered. Knowing them to be seated, Bodhisattva revealed to them, endowed, inspired and delighted them with religious instruction. Wherever Bodhisattva turned his hand, Bodhisattva's mother faced that way. Then this occurred to them : "Bodhisattva is greeting us". Each felt : "Bodhisattva is talking to me, he is delighting me alone."

In that pavilion were seen the reflections of Śakra the king of gods and the thirty-two gods. Nowhere else could Bodhisattva's enjoyed abode have been so purified as by Bodhisattva in his mother's womb. Whenever, O Bhikṣus, Śakra, the king of gods and the other Devaputras wished to depart, Bodhisattva, knowing their bewilderment in his (own) mind, raised his right hand and turned it. Turning it, he withdrew it again, remembering, perceiving, he lowered it. Nor did he harm his mother. Then it occurred to Śakra, the king of gods and the thirty-two gods : "We have been dismissed by Bodhisattva". They circumambulated Bodhisattva and Bodhisattva's mother three times and departed.

O Bhikṣus, when noon had passed and evening approached, then Brahmā, the Lord of Sahā, surrounded by many hundred thousands of Brahmakāyika Devaputras, leading them, bringing that drop of divine power, approached Bodhisattva to see, worship and venerate Bodhisattva, and to listen to *Dharma*. Bodhisattva knew, O Bhikṣus, that Brahmā, the Lord of Saha, had come with his retinue. Again, Bodhisattva raised his golden right arm and welcomed Brahmā, the Lord of Sahā, and the Brahmakāyika Devaputras. He also pointed to the seats with one finger. Brahmā, the Lord of Sahā, had no power, O Bhikṣus, to withstand Bodhisattva's command. Brahmā, the Lord of Sahā, and the other Brahmakāyika Devaputras seated themselves, O Bhikṣus, on the seats thus pointed to. Knowing them to be seated, Bodhisattva revealed to them, endowed them, inspired them and delighted them with religious instruction. Wherever Bodhisattva turned his hand, Māyādevī faced that way. Thus they each thought : "Bodhisattva is speaking to me, is greeting me alone". When Brahmā the Lord of Sahā and the other Brahmakāyika Devaputras wished to depart, then Bodhisattva, knowing their bewilderment in his (own) mind, raised his golden right arm and turned it. Turning it, he withdrew it. Turning, withdrawing, he turned his hand in a gesture of conclusion. Nor did he hurt his mother. Then it occurred to Brahmā the Lord of Sahā and the other Brahmakāyika Devaputras : "We are dismissed by Bodhisattva". They circumambulated Bodhisattva and Bodhisattva's mother three times, and departed. Bodhisattva, too, remembering and perceiving, lowered his hand.

Then came, O Bhikṣus, many hundreds of thousands of Bodhisattvas from the east, south, west and north, from below and above, from all quarters, to see, worship and venerate Bodhisattva, and to hear *Dharma* and sing religious songs in chorus. For them as they came, Bodhisattva created pavilions of light, and thrones by emanating radiance from his body. Creating them, Bodhisattva had them sit on these seats. Knowing them to be seated he asked and

questioned them about the details of this very Bodhisattva's *Mahāyāna.* Nor could anyone see them, other than the Devaputras of his own rank. This is the reason, O Bhikṣus, this is the cause, why Bodhisattva emanated radiance from his body at the end of the night.

Nor did Māyādevī, O Bhikṣus, while Bodhisattva was in her womb, feel heaviness, (nothing) but lightness, softness, pleasantness. Nor did she feel (any) pain in her belly. Nor was she burnt by the fire of desire, the fire of enmity, or the fire of delusion. Nor did she deliberate on desire, death or violence. Nor did she know or perceive cold or heat, hunger or thirst, *tamas* or *rajas*, or pain. Nor did come to her (even) a hint of unpleasant sight, sound, smell, taste or touch. Nor did she have bad dreams. Nor was she beset by feminine wiles, slyness, envy, nor (any other) feminine vices. Bodhisattva's mother at that time was of modest conduct having attained the five *Śikṣāpadas*[7] and established in the tenfold *Kuśalakarmapatha.* Nor was the heart of Bodhisattva's mother attracted towards any man, nor was any man's towards Bodhisattva's mother. Whoever in that great and beautiful city named Kapila, or in any other country, women or man, boy or girl, was possessed by gods, serpents, *Yakṣas, Gandharvas, Garuḍa* or spirits, all regained their health and memory at the sight of Bodhisattva's mother. These non-humans departed at once. Whichever living being was touched by many ailments, beset by ailments such as arising from rheum, bile, phlegm, fever, or tortured by the diseases of the eyes, ears, noses, tongues, lips, teeth, throats, or by diseases like goitre, swelling of the chest, leprosy, weariness, consumption, madness, epilepsy, fever, goitre, boil, erysipelas, eczema, Bodhisattva's mother placed her right hand on their heads. The hand having been placed on their heads, they went to their homes, their diseases cured. Later, Māyādevī would take up grass and shrubs from the ground and give them to the ailing creatures. As soon as they received these, they became cured of their diseases. Whenever Māyādevī looked at her right side, she saw Bodhisattva in her womb, as one sees one's face in a clear mirror. Seeing him, she, once more content, eager, glad at heart, delighted, attained joy and pleasure.

When Bodhisattva was established in his mother's womb, O Bhikṣus, the divine *tūryas* constantly sounded in harmony day and night. Divine flowers rained down. Gods gave rain at (proper) times. Winds blow at (proper) times. Seasons and stars rotated at (proper) times. The kingdom was in peace and prosperity, enjoying bliss. Everyone in the great and beautiful city named Kapila, Śākyas and others, ate, drank sported, amused themselves, gave gifts, performed virtuous deeds, enjoyed pleasures as though of a four-month Kaumudī[8] festival. The King, Śuddhodana, too, was engaged in pious works, observing the life of *Brahmacarya*, forsaking the administrative works, pure as though he had retired to the penance grove.

In this way, O Bhikṣus, did Bodhisattva reside in his mother's womb miraculously. There the Lord said to the Long-lived Ānanda : "Wish you, Ānanda, to see the jewelled abode enjoyed by Bodhisattva, where Bodhisattva flourished in his mother's womb?" He said : "I will see it my Lord, I will see it Sugata !" Tathāgata showed it to the Long-lived Ānanda to Śakra the King of gods, the four Lokapālas and the other gods and humans. Seeing it, they were satisfied, eager, glad at heart, delighted and attained pleasure and joy. Brahmā the Lord of Sahā took it back to Brahmaloka and established it for a *Caitya.*

Then the Lord again addressed the Bhikṣus : "Thus, O Bhikṣus, during the ten months Bodhisattva remained in his mother's womb, the thirty-six *nayuta* gods and men were engaged in the practice of the three *yānas*[9].

There, it is said :

Bodhisattva, the foremost of men, being established in

his mother's womb, the earth with its forests, with the six *vikāras*[10], trembled. The groups of gods, with their golden glow, free and purged of all evil, delighted at the Treasure of piety. //23//

The well-established great chariot, adorned with numerous jewels, where the Valiant Hero ascended and remained, was filled with superior fragrance and sandal wood whose one single pillar was filled with jewels worth three thousand. //24//

Penetrating the Mahāsāhasra Lokadhātu, the lotus with the drop of power arose for the Repository of virtues, radiance appeared in the Brahmaloka. On the seventh night, Brahmā took it and brought it to Bodhisattva. //25//

There was no living creature who could drink and digest it, other than Bodhisattva, equal to *Brahmakalpa*. The virtuous radiance of many *kalpas* was in that drop of power. Partaking of it, a being attains purity of body, mind and intellect. //26//

Śakra, Brahmā and the Lokapālas came to worship the Hero. They came three times to Bodhisattva; venerating and worshipping him, they listened to *Dharma*, circumambulated him, and all departed as they had come. //27//

Bodhisattvas, desiring *Dharma*, came to the Lokadhātu, and saw him seated on seats in a pavilion of light. They each listened to *Dharma*, the most excellent and the best path, and delighted at heart, all departed, speaking strings of words. //28//

Those among the women who were unhappy, troubled by spirits distracted in mind, naked, covered with dust, all upon seeing Māyā regained their consciousness, memory, sense and conduct, and went to their respective homes. //29//

Those who were beset in body and mind by (diseases) of rheum, bile, phlegm and fever, or diseases of the eye or ear, struck by ailments of many kinds and natures, became cured as soon as Māyā placed her hand on their heads. //30//

Or else, Māyā would take up grass from the ground and give it to the diseased, who all became cured, and since the Supreme Medication, the Lord of Physicians was established in Māyā's womb, would go to their respective homes, healthy and happy. //31//

Whenever Māyādevī glanced at her own body, she saw Bodhisattva established in her womb; as the moon in the sky is surrounded by stars, so was the Lord adored with Bodhisattva signs. //32//

She was not beset by attraction, nor fault nor delusion, she had no desire, no envy nor violence. She had joy and delight, and was not bothered by hunger or thirst, cold or heat. //33//

The divine *tūryas* rounded constantly, the beautiful divine flowers with supreme fragrance rained down, gods looked on men, on non-humans, they neither resented nor hated each other. //34//

Every creature enjoyed itself and sported, then partook of food and drink, with delight and contentment in their hearts, they sounded their joy. The earth was not darkened by dust, the gods rained at (proper) time, grass, flowers and herbs grew at (proper) times. //35//

In the royal palace, there was a rain of jewels for seven nights, the poor were given donations to enjoy. There was no living being (left), who was poor or unhappy. Like the Nandana (garden) on the peak of the Meru, all beings rejoiced. //36//

The Śākya king, fasting on *Poṣadha*, did not perform works of the state, only learned *Dharma*. Entering the penance grove, he asked Māyādevī : "How do you feel physically, carrying the Foremost Being?" //37//

NOTES

1. Indragopa : a type of red insect abounding in the rainy season.
2. Vaijayanta : Indra's palace.

3. Kāmadhātu : The Region or sphere of desire, including all the various states of existence, upto and inclusive of the Paranirmitavaśavartins.
4. Trāyastriṃśa : A class of Buddhist gods.
5. Subrahmā : Head of the Brahmakāyika gods.
6. Bodhisattvabhūmis : There are 10 Bodhisattva-bhūmis, i.e., stages of development in the formation of a Bodhisattva. These are : *pramuditā, vimalā, prabhākarī, arciṣmatī, sudurjayā, abhimukhi, duraṃgamā, acalā, sādhumatī, dharmameghā.*
7. Śikṣāpadas : Also *śiṣyāpada* = moral commandments. There are five such binding on *upāsakas*, another five binding on monks. The first 5 are : *yāvajjīvam prāṇātipātāt adattadānāt, kāmehi, mithyācārāt, mṛṣāvādāt, surāmaireyamadasthānāt prativira-miṣayam.*
8. Kaumodī : Festival of the full moon.
9. Yānas : Vehicles to salvation ; three of these recognised—Mahāyāna, Pratyekabuddhayāna and Hīnayāna.
10. Vikāras : Natural changes, i.e., birth, existence, change, growth, decay and destruction.

Chapter VII

THE BIRTH

THUS, O Bhikṣus, at the end of ten months, when the time for Bodhisattva's birth was imminent, thirty-two signs appeared in king Śuddhodana's garden. Which thirty-two? All flowers, (though) in bud, did not bloom. The blue, red, night and white lotuses produced buds, did not bloom. In the same way, flowers, fruits and trees arose from the ground, budded but did not bear fruit. Also, eight jewelled trees appeared. Twenty hundred thousand of jewelled boxed suddenly arose, and were seen separately. In the inner quarters, jewelled plants arose. Fragrant water, cool and hot, flowed, scented with sweet-scented oil. Lion cubs from the side of the Himālaya mountains came (down) to pay respects to the noble city named Kapila, circumambulated it, and remained at the gates, but did not harm any creature. Five hundred young white elephants came to King Śuddhodana, and dug (the ground) with their front feet. Girdled cherubs were seen in the inner quarters of King Śuddhodana, going from lap to lap. The Nāga maidens were seen in the sky, half their bodies showing, carrying various objects for worship. Ten thousand Nāga maidens were seen in the sky with peacock-feather fans in their hands. The thousand full pitchers were seen circumambulating the great city of Kapilavastu. The thousand divine maidens were also seen, carrying ewers of fragrant water on their heads. There were also seen then thousand divine maidens carrying umbrellas, banners and flags. Many hundreds of thousands of divine nymphs were seen awaiting, with conch-shells, *bherīs*, *mṛdaṅgas*, and *paṇavas*, carrying gongs. All winds remained still, did not blow. No rivers and springs flowed. The moon and the sun in the sky and the stars and (other) luminaries did not move.

It was (the time of) the Puṣya constellation. The house of King Śuddhodana was covered with a jewelled net. Fire did not burn. Gems and jewels were seen hanging at pavilions, palaces, gates and doors. Stores of cloth and stores of various jewels were also seen covered. The calls of crows, owls, vultures, wolves and jackals were silenced. (Only) pleasant sounds from pleasant sources were heard. The work of the entire city stopped. The high and low parts of the earth became even. All the avenues, squares, crossings, ponds and shops became beautiful, as though strewn with flowers squeezed in the hand. All pregnant women gave birth with proper ease. All the deities of the *Śāla* woods were seen bowing with half their bodies showing from the leaves. These thirty-two signs appeared.

Then Māyādevī, knowing the moment of Bodhisattva's birth by Bodhisattva's own splenderous power, went to King Śuddhodana in the first *yāma* of the night, and addressed him in (these) *gāthās* :

"My Lord! Listen to my speech, to what is my opinion : In a short while, the One with a lofty mind will be born. If you have no anger, nor find fault, not infatuation (in this), let me go quickly to the play-garden. //1//

"You are weary with penances, your mind bent on piety, I have entered (the inner quarters) for a long time, bearing the pure soul. The wonderful trees have awakened, the *Śāla* trees are in bloom. It is meet, Sire, to go to the garden. //2//

"Spring, the best of seasons, (is here), ornamented with women, with the humming of bees and the songs of the cuckoos and the peacocks, when the pure, beautiful and bright pollens of flowers are carried about, give me the command that I may go without delay." //3//

Hearing these words, the King, content, with delighted mind, said to his courtiers : "Harness the steeds, the rows of horses, elephants and chariots, decorate the most excellent Lumbinī garden. //4//

"Harness the twenty thousand elephants resembling the Nīlagiri, the colour of clouds. (Ornament) the six-tusked lordly elephants, covering them with gold nets decked with jewels and gold, and (make) their sides beautiful with bells. //5//

"Harness, too, the twenty thousand horses, the colour of snow or silver, with beautiful hair like *muñja* grass, their sides ornamented with gold, with nets of bells hung (all over) with the speed of wind, (fit to be) the steeds of kings. //6//

"Also engage at one twenty-thousand men, valiant, heroic and desirous of battle, armed with swords, bows, arrows, snares and cutlasses, who will protect Māyā vigilantly. //7//

"Strew Lumbinī with gems and gold, cover all trees with many cloths and jewels. Tell me at once, after it is all done, whether it is the Nandana of the gods, with its varied flowers." //8//

Hearing these words, the courtiers at once got the steeds ready and decked Lumbinī.

The courtiers said :

"Victory, victory to Your Majesty, may you live long. We have done all you said, Sire, please to observe." //9//

The great King too, delighted, entered that excellent house and spoke these pleasant (words) : "Those who love me and those desire my love, are ordered to ornament themselves. //10//

"The eager ones should dress in soft and beautiful robes, multicoloured, sweet-scented with excellent perfumes. On their breast should swing pearl necklaces, today everyone must exhibit their adornments. //11//

"Play together melodiously on hundred thousand *tuṇas*[1], *paṇavas*, *mṛdaṅgas*, lyres, flutes, *mukundas*[2] and *tūryas*. O

Divine Maidens! Rejoice again. Hearing the sweet sounds, may the gods too rejoice. //12//

"Let Māyādevī ride in a single excellent chariot. No other man or woman may ride there. Let women in various armour draw that chariot. Let her not hear anything contrary or upleasant. //13//

The wonderful army comprising horses, elephants, chariots and infantrymen, standing at the gate, heard the King's loud announcement. Like the roar of a turbulent ocean, it sounded . . . . .[3] //14//

. . . . . As Māyā stepped out from the house through the gate-way, a hundred thousand auspicious gongs were struck. //15//

The chariot was decked magnificently by the King, with a thousand divine thrones, four jewelled trees with leaves and flowers, and with lovely calls from swans, cranes and peacocks. //16//

It (the chariot) had umbrellas, banners, flags and pennants raised, it was covered with a wonderful net of bells and celestial cloths. The celestial women in heaven saw the chariot and praised it, making (everyone) hear their divine and sweet voices. //17//

When Māyā sat on the throne, the three thousand worlds with the six states trembled. The divines scattered flowers from heaven, whirling them in the air— "Today the Excellent One will be born in Lumbinī, on earth." //18//

The four protectors of the quarters[4] drew the chariot. Indra the king of gods cleared the path. Brahmā went before, barring the wicked, and hundred thousand gods bowed with folded hands. //19//

The King, delighted, looked on the procession. The God of gods had become evident, the Pure-Natured, he whom the four Lokapālas; Brahmā and the gods along with Indra worship with great fervour. //20//

There is no (other) creature in the three worlds who can tolerate this worship, nor gods, nor Nāgas, nor Śakra, Brahmā or the Lokapālas. His head would burst open, his life would end, but this super-god tolerates all worship. //21//

Then, O Bhikṣus, Māyādevī emerged (from the palace), surrounded by eighty-four thousand horses and chariots, followed by eighty-four thousand elephants and chariots decked with all ornaments, and eighty-four thousand valiant, heroic and handsome infantrymen in tight and hard armour and mail, preceded by sixty thousand Śākya maidens, attended by forty thousand Śākyas, relatives of King Śuddhodana, old, young and middle aged, surrounded by sixty thousand musicians from King Śuddhodana's inner quarters, engaged in singing and music, playing on *tūryas* and other instruments, surrounded by eighty-four thousand divine maidens, eighty-four thousand Gandharva maidens, and eighty-four thousand Asura maidens, decked in various ornaments, engaged in singing, music, and uttering (various) syllables. The entire Lumbinī garden was soaked with scented water, and strewn with divine flowers. In that beautiful park, all trees bore leaves, flowers and fruits out of season. Gods adorned that park as they had adorned the Miśrakāvana of the gods.

Then Māyādevī, entering the Lumbinī Park, and alighting from that chariot, walked from tree to tree, wood to wood, gazing on tree after tree, surrounded by human and divine damsels, (until) she came gradually to that *plakṣa* tree, the great and most excellent jewel of trees, with well-divided branches, bearing equal leaves and blossoms, blooming with various flowers of immortal and mortal (beauty), fragrant with the most exquisite varied scents, hung with multicoloured cloths, bright with the variegated rays of many gems, decked with roots, trunk, branches and leaves made of all sorts of jewels, its branches well-divided, well-placed

on the ground which was like the palm of a hand, the colour of a peacock's throat with the wide and well-divided blue grass, as pleasant to the touch as *kācilinda*, this *plakṣa* in which lived the mothers of the former Jinas, around which were sung divine songs, which was auspicious, clean and pure, and was exalted by a hundred thousand Śuddhāvāsakāyika gods of tranquil minds, with their matted and corned heads bowed.

Then that *plakṣa* tree, bent by Bodhisattva's glory, bowed down. Then Māyādevī stretched out her right arm like the lightning in the sky, held a branch of the *plakṣa*, and, looking playfully at the sky, stood there yawning. At that moment, sixty hundred thousand divine nymphs along with the Kāmāvacara gods, approached and attended on Māyādevī.

Magically arriving in this fashion, Bodhisattva remained in his mother's womb. At the completion of ten months, he issued forth from the right side of his mother, remembering tradition, not smeared by the uterine dirt, in case some other said that he was the uterine dirt of another.

At that time, O Bhikṣus, Śakra the King of gods, and Brahmā the Lord of Sahā stood before him, and the two of them, greatly honoured, received Bodhisattva entirely covered with a piece of celestial silk, remembering tradition.

And the pavilion in which Bodhisattva remained in his mother's womb, Brahmā the Lord of Sahā and the Brahmakāyika[5] Devaputras picked up and took to Brahmaloka to make a *Caitya*. A Bodhisattva should not be received by any mortal, hence Bodhisattva was first received by gods.

Then Bodhisattva alighted on the ground as soon as he was born. As soon as the Noble Bodhisattva has alighted, a great lotus emerged, piercing the earth. The two Nāga kings, Nanda and Upananda, remaining with half their bodies

showing from the sky, emitted two streams of water, cold and hot, and bathed Bodhisattva, Śakra, Brahmā and the Lokapālas, as well as the other earlier Devaputras, bathed and sprinkled Bodhisattva, as soon as he was born, with water scented with various perfumes and flowers. In the sky there appeared two *cāmaras* and a jewelled umbrella. From that great lotus, he looked on the four quarters. He gazed with the glance of a lion, the glance of a Great Man.

At that time Bodhisattva, whose unhampered divine vision had arisen as result of previous good works, saw the entire Trisāhasra Mahāsāhasra Lokadhātu, along with the cities, shops, towns, states, capitals, with gods and men, by means of (this) divine vision. And he knew the minds and deeds of all creatures. Knowing (this) he reflected : "Is there any creature who is my equal in conduct, meditation, intellect or performance of good works? " As Bodhisattva did not see any creature in the Trisāhasra Mahāsāhasra Lokadhātu, equal to himself, even then, Bodhisattva, like a lion devoid of fear, terrible, unafraid, not paralysed (with fear), remembering the well-pondered, and considering, knowing the minds and deeds of all creatures generous, faced the east and walked seven steps : "I shall be the foremost[6] of all good religions." As he walked, a great, white, wide, divine umbrella and two *cāmaras* followed him from above in the sky. Wherever Bodhisattva placed his foot, lotuses bloomed. Facing the south, he walked seven steps : "I will be worthy of veneration[7] of gods and men." Facing the west, he walked seven steps. Pausing at the seventh, like a lion, he spoke out delightful words : "I am the foremost on earth, I am the supreme on earth. This is my last[8] birth. I will put an end to birth, old age, death and sorrow." Facing the north, he walked seven steps : "I shall be without a superior[9] amongst all creatures." Facing below, he walked seven steps : "I shall put down Māra and Māra's army. I shall cause rain to shower

down from the cloud of *Dharma* to put out the fire of hell, for all going to hell, so that they are restored to happiness." Facing upwards, he walked seven steps, and gazed up : "I shall be looked up to by all creatures." This is the word spoken by Bodhisattva. At that time, this Trisāhasra Mahāsāhasra Lokadhātu was informed by this voice. This is the intention of religion, the result of Bodhisattva's deeds.

When the Last Bodhisattva was born, and (when) he obtained Supreme Proper *Sambodhi*, he manifested these and similar miracles at that time, O Bhikṣus, all creatures thrilled. A great earthquake occurred in the world, terrible and hair-raising. Divine and human *tūryas* were played. The trees of all seasons bloomed and bore fruit at that time, in the Trisāhasra Mahāsāhasra Lokadhātu. Thunder was heard from a clear sky. Gods rained down from a sky devoid of clouds. Gentle, fragrant breezes blew, pleasant to the touch, mingled with the scents and powered of many divine flowers, clothes and ornaments. All quarters looked bright, devoid of darkness, dust some and dew. From up in the sky, invisible deep Mahābrahman voices were heard. All the splendour of the Moon, the Sun, Śakra, Brahmā and the Lokapālas was overcome. The entire Trisāhasra Mahāsāhasra Lokadhātu became clear with a supremely pleasant touch, bringing physical and mental pleasure to all creatures, and the lustre of many hundred thousand superhuman lustre. All creatures became entirely devoted to the pleasures of the newborn Bodhisattva. The diseases of the diseased creatures were cured, and they because devoid of all passion, hatred, infatuation, arrogance, enmity, grief, fear, greed and envy, desisted from all inauspicious deeds. The hunger and thirst of all hungry and thirsty creatures was allayed. The drunkenness of creatures drunk on wine was removed. Memory returned to the insane. The blind regained sight, the deaf, hearing. The physically disabled became able. The

poor obtained wealth. The imprisoned were freed from prison. The grief from all causes to all hell-goers starting from Avīci[10] was allayed at that moment. The sorrow of animals at eating one another and the pain of hunger and thirst of the denizens of Yama's world, were allayed.

While Bodhisattva walked seven steps as soon as he was born, at that moment, the Lord Buddhas from the ten quarters and Lokadhātus, adamantly held up that spot on earth, which the qualities of great power and great fortitude, due to the performance of good deeds in innumerable *koṭi nayuta* hundred thousand *kalpas*. That is why the Great Earth was not depressed at the spot, while, O Bhikṣus, Bodhisattva, endowed with great power and strength, walked seven steps as soon as he was born. As that time, too, all the farthest boundaries were made visible with a tremendous light. The immeasurable clouds at that time rained down flowers, powder, scents, garlands, jewellery and clothes. All creatures were totally devoted to (this) pleasure. In short, all events which are unimaginable, occurred when Bodhisattva appeared on earth, arising from all regions.

Then the Long-lived Ānanda rose from his seat, and draping his upper garment over one shoulder, placed his right knee on the earth, bowed to the Lord with folded hands, and said to the Lord : "O Lord! Tathāgata was the most wonderful amongst creatures, and as Bodhisattva, was endowed with wondrous *Dharma*. What doubt is there that thus he was enlightened with Supreme Proper *Sambodhi*? Here I seek refuge in Lord Buddha, O Lord, four times, five times, ten times, even fifty times or hundred (times)".

Thus spoken, the Lord said to the Long-lived Ānanda : "O Ānanda ! In times to come, there will be some monks, deficient in body, deficient in mind, deficient in conduct, deficient in intellect, childish, ignorant, arrogant, insolent, vain, uncontrolled, of unconcentrated mind, full of desires,

full of doubts, irreverent, scum of the Śramaṇas, false Śramaṇas. They will not have faith in the purity of Bodhisattva's entrance into the womb in this way. They will meet each other secretly, and say : "O, look ! How disrespectful it is, that Bodhisattva, who was smeared with (human) excreta and urine while in his mother's womb, possessed such divine power! When emerging from the mother's womb on the right side, he was smeared with the filth of the womb. How is it proper?" These deluded men will not know— the body of a person of noble deeds is not produced in a heap of excreta and urine. It is felicitous that he enters the womb of such beings. It is out of compassion that Bodhisattva lives in the womb and is born into the human world, (for) if he is only a god, he cannot turn the Wheel of *Dharma*. Why is that? So that, Ānanda, creatures are not slothful. "Lord Tathāgata, the Arhat, was a god, he attained Proper *Sambodhi*, we are mere mortals. We are not fit to fill his place," thus they would go to sloth. It will not occur to these deluded men, the thieves of *Dharma* : "He is an inconceivable being, we should not judge him." Moreover, Ānanda, they will not (be able to) conceive of the miracles of Buddha, let alone the Bodhisattva-miracles of Tathāgata who has become Bodhisattva. Look, Ānanda, how many of these deluded men will undertake many inauspicious changes, they will revile the Religion of Buddha, overcome with greed for gain, smeared with filth, low of birth."

Ānanda, said : "My Lord! Let there not be such monks in times to come, who will revile this felicitous Sūtrānta[11], and oppose it."

The Lord said : "Ānanda ! They will revile and oppose the Sūtrānta thus, and will undertake many other kinds of wicked changes. They will be unfit to be Śramaṇas."

Ānanda said : "My Lord, then what will become of such wicked men? What will their life be after death?"

The Lord said : "The state that the past, present and future Buddhas endowed with intellect and enlightenment have described and conceived, will be their state."

Then the Long-Lived Ānanda, his body thrilling (in horror), uttered : "I bow to Buddha!" and said to the Lord: " My Lord! My body swoons at hearing the conduct of these evil men."

The Lord said : "They will not have (good) conduct, Ānanda. These creatures will have vicious conduct. They will fall into the terrible hell, Avīci, by their vicious conduct. For what reason? Those monks or nuns, O Ānanda, those upāsakas and upāsikās, who, on hearing the Sūtrāntas thus, do not apply themselves zealously or have faith, or respond (to them), will fall into the terrible Avīci hell upon descent, O Ānanda! Do not disbelieve Tathāgata. For what reason? O Ānanda! Tathāgata is inconceivable, deep, great and unfathomable. Those who attain joy and happiness on hearing these Sūtrāntas, to those creatures, O Ānanda, favour is easily available. Their life is in not vain, their humanity is not in vain, their conduct is good, they have attained the essence, they are freed from the three evil states, they will become the sons of Tathāgata, they will achieve all works, their faith will not be in vain, they will be well-established in (their) kingdoms, they will be favoured by the foremost of men, they will break the bonds of Māra, they will cross the dense forest of worldliness, they will remove the dart of sorrow, they will attain the objects of pleasure, they will have will-attained the path to the sanctuary, they are worthly of reward and veneration, their appearance on earth is (indeed) rare, these men worthly of reward should be held (in reverence). For what reason? Thus— because in all the world, they have faith in this very Religion of Tathāgata, which is opposed by all the world, O Ānanda, these creatures are not endowed with any low religion. O Ānanda, these creatures

are my friends, bound in the same caste with me. For what reason ? Some may be beloved and agreeable by sight, O Ānanda, not by hearing. Some, yet, O Ānanda, by (both) sight and hearing, may be beloved and agreeable. Among these, to some I become beloved by sight or hearing, so have faith in this— they are not friends bound in the same caste with me. They are seen by Tathāgata, they should be freed by Tathāgata, they share equal qualities, they share qualities with Tathāgata, they are to be made into upāsakas by Tathāgata, they have approached Tathāgata for sanctuary, they are approached by Tathāgata. Previously, whenever fearful creatures came to me as I was practising the conduct of a Bodhisattva, Ānanda, and begged for security, I gave security to those creatures, what of those who have achieved Supreme Proper *Sambodhi*? O Ānanda! Yoga must be performed with respect. This is what Tathāgata enjoins. Whenever, O Ānanda, Tathāgata has done his duty towards you, Tathāgata has removed the dart of pride. Merely by hearing (the voice) of a friend, Ānanda, people travel even a hundred *yojanas*, and going there, they rejoice at seeing a friend they have not seen for a long time. What can one to say, that whoever sees, me establishes the Religion. The Tathāgata, Arhats, and the properly enlightened ones know, O Ānanda— these creatures are friends of the earlier Tathāgata, and should be our friends too. So, Ānanda, why is a friend beloved and agreeable to a friend? A dear friend of his friend too becomes dear and agreeable to him. That is why, Ānanda, I enlighten you and enjoin you. Engender but faith. We will present (this) to the future Tathāgata, Arhats and Properly Enlightened Ones, they will know our friends and will fulfil their desires. As, Ānanda, a man may have an only son, of age, and intelligent. That man has many friends. When his father dies, he (the son) is not harmed, well-protected as he is by his father's friends. Thus,

O Ānanda, whoever has faith in me, him I protect. They are my friends. They have come to me for sanctuary. Tathāgata has many friends, who are speakers of truth, not liars. I present the speakers of truth, the friends of Tathāgata, to the future Tathāgatas, Arhats, and Properly Enlightened Ones. Yogas must be performed with faith, Ānanda. This I enjoin you."

Thus, at Bodhisattva's birth, *koṭi nayuta* hundred thousand divine nymphs in the sky strewed celestial flowers, incense, perfumes, garlands, unguents, cloths and ornaments on Māyādevī. There it is said :

At that moment, sixty times ten thousand divine nymphs of auspicious, clear, pure golden lustre, luminous like the moon and the sun, with sweet voices, arrived at Lumbinī, and said to Māyādevī : "Do not be depressed, be happy, we have come to venerate you. //22//

"Tell us what needs to be done, what you wish done. We are here to make you comfortable, with love (towards you). Be eager and joyous, do not be unhappy. Today, Queen, you will soon give birth to the Foremost Physician who cures old age and death. //23//

"As these blooming *Śāla* trees are bursting into flower, as these thousand immortals stand at your side, swinging their arms, as the entire earth along with the ocean and the six stages (of existence), trembles and they announce in the skies, you will give birth to superhuman son. //24//

"As the clear golden ray glowes auspiciously, the hundred melodious *tūryas* blown play in the sky, as the hundred thousand pure, auspicious gods, devoid of passion, bow down with delight, today will be born the One Merciful to all the worlds." //25//

Even Śakra, Brahmā, the Lokapālas and other gods, with contentment and delight in their hearts, stood beside her, saluting with their hands. The Lion among men, the pure of

purpose, the Leader, emerged from (his mother's) womb, like a golden mountain. //26//

Even Śakra and Brahmā with their hands (folded) greeted the sage. A hundred thousand fields quaked, and an auspicious ray was released. Creatures subject to evil states[12] in the three worlds were happy, there was no sorrow, a hundred thousand gods strewed flowers and the skies moved. //27//

The adamantine earth, endowed with power and strength, stood still. Beautiful and variegated lotuses and multicoloured wheels broke through where the Leader placed his feet. The Foremost Physician who cures old age and death, the Supreme Soul, walked seven steps and released a supreme announcement in a Brahmā voice. //28//

From the sky, supreme Brahmā and Śakra, the supreme god, bathed the Leader in pure, beautiful clear and scented water, and the King of Nāgas from the sky poured forth two jets of water, cool and warm, and a hundred thousand gods bathed the Leader with scented water. //29//

The frightened Lokapālas held in their lovely hands this Trisāhasra earth, which trembled, carrying the moving and the unmoving. //30//

A beautiful ray was emitted, all evil cleansed, and (all) pains and grief allayed, as soon as the Leader of the world was born. //31//

Maruts[13] strewed flowers as soon as the Leader of men was born. Then He, endowed with power and strength, walked seven steps. //32//

Wherever he placed his feet on earth, beautiful and auspicious lotuses bloomed, and as he went, the earth was adorned with all jewels. //33//

As he spoke in the voice of Brahmā after walking seven steps, like the supreme Physician, born to cure old age and death. //34//

The Wise One, looking at the quarters, let forth a profound speech : "I am the greatest in all the world, I am the Supreme, the Leader of the world. This is my final birth." //35//

The Leader of men smiled. The Lokapālas, gods and Indra with joyous minds cleansed the Benefactor of the world with wonderful scented water. //36//

The kings of serpents, too, with all (attendants), bathed him with scented streams. *Nayuta* other gods in heaven also bathed the self-born with perfumes. //37//

A large white umbrella and *cāmaras* and auspicious apparel (appeared) the gods in the sky bathed the Foremost of men. //38//

Also, five hundred good men were born.

An attendant hurriedly went and told Śuddhodana with delight : "Sire, be prosperous! A son has been born to you, adorned with auspicious signs, he is the prosperity of a great jewel-like family, he is clearly a *Cakravartin*, there will be no enemy for him in Jambū, he will be the lord of the only umbrella." //39//

A second attendant went to King Śuddhodana, and praising him accordingly, said : "Sire ! Great prosperity has come to the family of the Śākyas. Twenty-five thousand sons have been born to the house of the Śākyas, all extremely strong and powerful, equally invincible to enemies." //40//

Another attendant said : "Sire, listen to my good news. Eight hundred sons, Chandaka and others, have been born to the maid-servants. Moreover, ten thousand colts, headed by Kaṇṭhaka, have been born, best among the foremost horses, golden with beautiful hair, magnificent. //41//

"Twenty thousand fort-rulers of the borders. Sire, have come under you : "Victory to your Majesty! Give us your command, whether we shall go, or what we should do, Sire! We are your servants, O Master, we have been subject to you, Sire, be victorious." //42//

"Twenty thousand excellent elephants, too, bright with the golden net, are hurrying to the King's palace, trumpeting at the sky. Also, sixty thousand black and white calves, led by Gopā, have also been born. This is the prosperity in the King's palace at the birth of the Supreme God of gods. //43//

"Now, Sire, go yourself and see everything, Master, the resplendance of his virtue. Thousands of gods and men delight at seeing the newborn's merits. The Jinas on earth depart quickly to the Supreme *Bodhi*, the Griefless." //44//

Thus, O Bhikṣus, as soon as Bodhisattva was born, at that moment, donations commenced. Five hundred good man were born, and ten thousand girls, headed by Yaśovatī. Eight hundred maid-servants and eight hundred servants, headed by Chandaka. The thousand fillies, ten thousand colts headed by Kaṇṭhaka. Five thousand female elephants and five thousand male elephants were born. All these were noted and were given by King Śuddhodana for the Prince to play with.

On the earth, in the midst of four *koṭi* hundred thousand islands, *aśvattha* trees grew, and a sandal forest grew in the Middle Island through the power of Bodhisattva, for Bodhisattva's enjoyment. Five hundred gardens sprang up around the city for the enjoyment of Bodhisattva. Five thousand mines showed their (open) mouths after breaking forth from the bowels of the earth. Thus, whatever object was desired by King Śuddhodana, all these (prosperous) desires for property were fulfilled.

Then this occurred to King Śuddhodana : "What name shall I give the Prince?" Then this occurred : "At his birth, all my desires are fulfilled. Therefore, I shall name him 'Sarvārthasiddha'." Then King Śuddhodana, with great ceremony, named him, (saying): "Let this prince be named 'Sarvārthasiddha'."

Thus, O Bhikṣus, when Bodhisattva was born, the side of his mother's womb was unscarred and unhurt, as before. Three wells of water[14] emerged, as well as lakes of scented oil. Five thousand divine nymphs, carrying oil scented with divine perfumes, approached Bodhisattva's mother, and enquired as to her easy delivery and non-fatigue of her body. Five thousand divine nymphs, carrying pitchers filled with divine seated water, approached Bodhisattva's mother, and enquired as to her easy delivery and the non-fatigue of her body. Five thousand divine nymphs, carrying divine unguents, approached Bodhisattva's mother, and enquired as to her easy delivery and the non-fatigue of her body. Five thousand divine nymphs, carrying divine swaddling clothes, approached Bodhisattva's mother, and enquired as to her easy delivery, and the non-fatigue of her body. Five thousand divine nymphs, carrying baby ornaments, approached Bodhisattva's mother, and enquired as to her easy delivery and the non-fatigue of her body. Five thousand divine nymphs, making divine music with *tūryas*, approached Bodhisattva's mother, and enquired as to her easy delivery and the non-fatigue of her body. Foreign sages with knowledge in five sciences[15] on Jambudvīpa, all came through the sky, stood before King Śuddhodana, and uttered benisons of victory and prosperity.

Thus, O Bhikṣus, as soon as Bodhisattva was born, for seven nights, he was greeted, venerated, respected, worshipped with the divine and human *tūryas* and *talāvacāras*[16] at the Lumbinī Park, and food, enjoyables and relishables were given away. All the Śākyas gathered there, uttered joyous sounds, gave donations and did good deeds. Thirty-two hundred thousand Brāhmaṇas were gratified every day. Whatever was needed by anybody, was given to them. Śakra the King of Gods and Brahmā, assuming the forms of boys in that assembly of Brāhmaṇas, sat in foremost seats and uttered these auspicious *gāthās* :

"As all evil has been pacified, and all the world is happy, certainly the Giver of happiness is born, who will place this world in happiness. //45//

"As the rays of the Sun and the Moon and the gods, devoid of darkness (still) do not shine, overcome (by his) lustre, he is certainly born of the light of virtue. //46//

"As the blind can see, the deaf can hear, and the insane have regained their memories, he will be the consciousness of the world. //47//

"As pains no longer torture (men), the world is in amity, undoubtedly he will be worthy of worship by a *koṭi* Brāhmaṇas. //48//

"As the *Śālas* have bloomed, the earth stands still, he will certainly be worthy of worship of all the world, and omniscient. //49//

"As the world is at peace, as the Great Lotus has bloomed, certainly he will be the Lord of the world, have great glory. //50//

"As the gentle breeze blows, fragrant with the divine scent, and allays the diseases of the creatures, he will be the supreme Physician. //51//

"As these hundred Maruts in the Rūpadhātu, beyond passions salute him with folded hands, he will be revered. //52//

"As men look on gods and gods on men, and do not injure one another, he will be Sārthavāha.[17] //53//

"As the fire is cooled down, all rivers stand still and the earth quakes slightly, he will show the truth." //54//

Thus, O Bhikṣus, when Bodhisattva had been born seven nights, his mother, Māyādevī, died. After death, she was born among the Trāyastriṃśa gods. It may seem to you, O Bhikṣus, was it Bodhisattva's fault that Māyādevī died? You should not think so. For what reason? This was the span of her life. O Bhikṣus, the mothers of earlier Bodhisattvas, too,

died on the seventh night from the birth. For what reason? When Bodhisattva issues forth, fully grown, his senses fully developed, his mother's heart breaks.

Thus, O Bhikṣus, just as Māyādevī had exited into the garden from the great city of Kapilavastu with a great retinue, a greater retinue, exceeding it *koṭi* hundred thousand times, accompanied Bodhisattva as he entered the great city of Kapilavastu. As he were carried before him. Five thousand maidens preceded him with peacock-feather fans. Five thousand maidens preceded him with palm-leaf fans. Five thousand maidens preceded him with ewers of scented water, spraying the road. Five thousand maidens preceded him, carrying various clothes. Five thousand maidens preceded him, carrying new and variegated hanging garlands. Five thousand maidens preceded him, carrying beautiful jewellery and cleaning the road. Five thousand maidens preceded him, carrying beautiful seats. Five thousand Brāhmaṇas preceded him, carrying gongs and uttering auspicious words. Twenty thousand Nāgas preceded him, adorned with all ornaments. Twenty thousand horses, covered with gold and ornamented in every way preceded him. Eighty thousand chariots, adorned with raised umbrellas, banners and flags and bells, followed Bodhisattva. Forty thousand infantrymen, valiant, heroic, handsome, decked in tight and hard armour and mail, followed Bodhisattva as he went. In the sky, innumerable distinguished *koṭi nayuta* hundred thousand Devaputras of the Kāmāvacara and the Rūpāvacara (classes), followed, worshipping Bodhisattva with many kinds of offerings. The most excellent chariot in which Bodhisattva rode, was adorned with many great offerings by the Kāmāvacara gods. Twenty thousand divine maidens decked with all ornaments and carrying jewel chains drew the chariot. There was a human maiden between two divine nymphs, and a divine nymph between two human maidens. The divine

nymphs did not smell the ill odour of the human maidens. Nor were the humans bewildered on seeing the beauty of the divine nymphs.

Thus, O Bhikṣus, the five hundred Śākyas built five hundred houses for Sarvārthasiddha in the magnificent city named Kapila. Each stood at the door of his own house with folded hands and bowed heads, and said proudly to Bodhisattva as he entered the city: "Enter here, O Sarvārthasiddha! Enter here, O Supreme God of gods! Enter here, O Pure one ! Enter here, O Foremost Charioteer! Enter here, O Giver of delight and joy! Enter here, O Being of untarnished fame ! Enter here, O Universal Eye! Enter here, O Unrivalled ! Enter here, O Being of incomparable merit and glory ! O Being with body decked by auspicious signs!" Then they called the prince by the name Sarvārthasiddha.

Then King Śuddhodana, in order to gratify all of them, made Bodhisattva enter all the houses, and after four months, made Bodhisattva enter his own house. There was a great palace named Nānāratnavyūha, where Bodhisattva took up residence. There, elderly male and female Śākyas gathered and discussed : "Who is fit to nurse, play with and cherish Bodhisattva with welfare, amity, virtue and affection in her heart?" There were five hundred Śākya wives there. Each said : "I will take care of the Prince." There the elderly male and female Śākyas said : "All these are new brides, young, childish and arrogant with the pride of beauty and youth. They are not fit to take care of Bodhisattva at proper times. However, there is Mahāprajāpatī[18] Gautami, the Prince's maternal aunt. She is fit to bring up the Prince with proper care, and to approach King Śuddhodana." Thus they unanimously encouraged Mahāprajāpatī Gautamī (to undertake the Prince's care). Thus, Mahāprajāpatī Gautamī brought up the Prince. There, thirty-two nurses were engaged for

Bodhisattva. Eight body-nurses, eight milk-nurses, eight nurses to wash him, and eight nurses to play with him.

Then King Śuddhodana summoned all the Śākyas and debated : "Will the Prince be a *Cakravartin* king, or will he depart as an ascetic?"

At that time, a Great Sage named Asita, versed in the five sciences, dwelt by the side of the Himālaya, the king of mountains, along with his nephew, Naradatta. As soon as Bodhisattva was born, he saw many wonderful miracles. He saw Devaputras in Heaven, announcing the name of Buddha, roaming about the skies, here and there, delighted. This occurred to him : "I must see this." By (his) divine vision, he saw the entire Jambūdvīpa (wherein) at the great and wonderful city named Kapila, he saw the Prince, resplendant with the radiance of a hundred virtues, worshipped by all the worlds, his body adorned with thirty-two signs of a great man, born at King Śuddhodana's house. Seeing this, he said to the boy Naradatta : "My boy ! Know that the Great Jewel has been born in Jambūdvīpa. At the great city of Kapilavastu, the Prince is born at King Śuddhodana's house, resplendant with the radiance of virtue, worshipped by all the worlds, endowed with the thirty-two signs of a great man. If he lives at home, he will be a *Cakravartin* with fourfold army, a victor, pious, lord of piety, obtaining countries, fortitude and valour, endowed with seven jewels. He will have these seven jewels. Thus — the wheel-jewel, the elephant-jewel, the horse-jewel, the gem-jewel, the wife-jewel, the steward-jewel and the commander-jewel. These are the complete seven jewels. He will have a thousand sons, brave, valiant, handsome, and crushers of enemy forces. He will defeat and subdue this great earth with the ocean as its most, without punishment, without weapons, by his own pious mights, and reign with prosperity and mastery. If, however, he becomes an ascetic without

home or city, he will be Tathāgata, Arhat, properly enlightened, leader, not led by others, the Teacher, Enlightened on earth. So let us go there to see him."

Then the Great Sage Asita along with his nephew Naradatta, rose to the sky like a swan, and passed to the great city of Kapilavastu. Arriving there, withdrawing his miraculous power, he entered the great city of Kapilavastu on foot, and went to the palace of King Śuddhodana. Arriving there, he stood at King Śuddhodana's gate.

Thus, O Bhikṣus, the Great Sage Asita saw many hundreds and thousands of animals gathered at the gate of King Śuddhodana's palace. Then the Great Sage Asita approached the gate-keeper and said : "(Good) men, go to King Śuddhodana, and inform him that a sage is at the gate. The gate-keeper, hearing the (words of the) Great Sage Asita, went to King Śuddhodana. Approaching (him) he said to King Śuddhodana : "Sire ! Know that an elderly, aged and worn sage stands at the gate. He says, "I wish to see the king." Then King Śuddhodana ordered a seat for the Great Saga Asita and said to the man : "Let the sage enter." Then the man came out of the palace, and said to the Great Sage : "Enter".

Then the Great Asita went to King Śuddhodana. Approaching, he stood before him and said to King Śuddhadona : "Victory, victory to your Majesty, may you live long, may you guard your kingdom with piety."

King Śuddhodana, worshipping the Great Sage Asita with offerings and water for washing his feet, and welcoming him properly and politely, invited him to a seat. Knowing him to be seated comfortably, he said with veneration and respect : "I do not remember, O Sage, having seen you (before), so what is the purpose of your visit, what is your need?"

Thus addressed, the Great Sage Asita said to King

Śuddhodana : "Your Majesty, a son has been born to you, I have come here to see him."

The King said : "The Prince is asleep, Great Sage. Pray wait awhile until he wakes."

The Sage said : "Your Majesty, such great men do not sleep long. Such good men are wakeful."

Thus, O Bhikṣus, out of compassion to the Great Sage Asita, Bodhisattva exhibited signs of awakening. Then King Śuddhodana held Prince Sarvārthasiddha well and properly in both arms, and brought him before the Great Sage Asita.

Then the Great Sage Asita, seeing Bodhisattva endowed with thirty-two signs of a great man, his body adorned with eighty subsidiary signs, his beauty excelling that of Śakra, Brahmā and the Lokapālas, excelling a hundred thousand suns in radiance, beautiful in every limb, exclaimed : "Ah ! A wonderful soul is this born on earth! Ah! What a magnificent soul is this born on earth !" And, rising from his seat, bowed at Bodhisattva's feet with folded hands, circumambulated Bodhisattva, took Bodhisattva on his lap, and stood surveying him. He saw the thirty-two signs of a great man on Bodhisattva, endowed by which, a male soul embarks on (either of) two paths, not any other. If he lives at home, he becomes a *Cakravartin* with a fourfold army, and with prosperity and mastery as stated before. If he becomes an ascetic, without home and without city, he becomes a Tathāgata, whose fame is declared, properly enlightened as he is. Seeing him, he went, shedding tears and sighing deeply.

King Śuddhodana saw the Great Sage Asita weep, shedding tears and sighing deeply. Seeing this, thrilling (in horror), he said hurriedly to the Great Sage Asita, with dejected mind : "O Sage ! Why do you weep and shed tears and sigh deeply? May no evil befall the Prince !"

Thus addressed, the Great Sage Asita said to King

Śuddhodana : "I do not weep for the Prince, your Majesty, there is no evil to him. I weep for myself. Why is that? Your Majesty ! I am worn, old and aged. This Prince Sarvārthasiddha will certainly attain Supreme Proper Enlightenment. Attaining enlightenment, he will turn the wheel of Supreme Religion, so far not turned by any monk, or Brāhmaṇa, or god, or Māra, or any other on this world, with religion. He will instruct *Dharma* for the welfare and for the happiness of the world along with gods, which (*Dharma*) is auspicious in the beginning, auspicious in the middle and auspicious at the end. He will reveal the asceticism of (all) creatures, which is good purpose, clear of understanding, unadulterated, complete, pure, white. The creatures, upon hearing that *Dharma* from him, will know castes and religions, and be freed from births. Similarly, they will be freed from old age, disease, death, grief, lament, sorrow, unhappiness and labour. He will delight creatures tortured by the fire of passion, hatred, infatuation, by raining down the waters of good religion. He will lead fallen creatures possessed of various vicious outlooks and following the evil path, to the path of *nirvāṇa* by the straight way. He will free from bondage those imprisoned in the cage of worldliness, fettered by the shackles of pain. He will engender the eye of intellect in creatures whose sight is impaired by the dense darkness of ignorance and *tamoguṇa*. He will remove the dart from the creatures impaled with the barb of pain. Your Majesty! Just as the *audumbara*[19] flower blooms rarely and in rare places in the world, thus, your Majesty, Lord Buddhas are born on earth after many *koṭi nayutas* of *kalpas*. This Prince will certainly attain Supreme Proper *sambodhi*. Attaining *sambodhi*, he will take to the shore *koṭi niyuta* hundred thousand creatures, from the ocean of worldliness, and establish them in immortality. I will not see that jewel of Buddha. That is why, Your Majesty, I weep with sorrow, and sigh that I will not be able to worship him in ease.

"Sire ! It is laid down in Mantras, Vedas and Śāstras, Prince Sarvārthasiddha will not live at home. For what reason? As, Your Majesty, Prince Sarvārthasiddha is endowed with the thirty-two signs of a great man. What thirty-two? Your Majesty ! Prince Sarvā rthasiddha has a growth on his head.[20] This is the first sign of a great man, Your Majesty, by which Prince Sarvārthasiddha is endowed. His hair is as blue as ground collyrium or the peacock's train and curls to the right. He has an even and wide forehead. There is a circle of hair, Your Majesty, between Prince Sarvārthasiddha's eyebrows, the colour of snow or silver. His eyes have (long) lashes like the cow's. His eyes are blue. He has forty even teeth. None of his teeth is missing. He has white teeth. Sire, Prince Sarvārthasiddha has the voice of Brahmā. His tongue is moist. His tongue is long and slender. His jaw is like the lion's. He has well-rounded shoulders. He has seven swellings.[21] The space between his shoulders is thick. His complexion is like refined gold. When he stands, his arms are not lowered, but hung down. The upper part of his body is like a lion's. Sire ! Prince Sarvārthasiddha is rounded like a *nyagrodha* tree. His hairs stand out. His hairs turn upwards and to the right. His private parts are sheathed. His thighs are well-rounded. His feet are like those of the lord of the black antelopes. He has long fingers and toes. His heels are wide. His feet are on his lap. His hands and feet are tender and youthful. His fingers and toes are joined by webs. Sire! Prince Sarvārthasiddha has (hands and feet) with long digits, the palms and feet are marked with bright and radiant wheels, having a thousand spokes, a nub and nave. Sir! Prince Sarvārthasiddha has well-established and even feet. With these thirty-two signs of a great man, Your Majesty, is Prince Sarvārthasiddha endowed. No *Cakravartin* has these signs, Your Majesty. Only Bodhisattvas have such signs.

"There are, Sire, eighty subsidiary signs on Prince Sarvārthasiddha's body, endowed by which Prince Sarvārthasiddha will never abide at home. He will certainly depart as an ascetic. What are these eighty subsidiary signs ? Thus—Sire! Prince Sarvārthasiddha has convex nails. Sire ! Prince Sarvārthasiddha has red nails, rounded fingers, well-proportioned fingers, he has hidden veins, his heels are hidden, his joints are well-knit, his feet are even and regular, he has wide ankles, Sire ! Prince Sarvārthasiddha has smooth markings on his palms, even markings, deep markings, straight marking, markings arranged in order, his lip is like the *bimba*, his speech is not loud, he has a tender and youthful red tongue, his voice is as sweet and beautiful as the trumpet of an elephant or the rumble of thunder, and with complete consonants. Sire ! Prince Sarvārthasiddha has long arms, pure skin, tender body, unemaciated body, its front raised, well-arranged and well-divided, plump, wide, complete knees and a rounded body. Sire! Prince Sarvārthasiddha has a well-smoothed body, a straight body like a bull's his body is evenly (formed), he has a deep navel, a navel that is not crooked, like a needle, he is formed all round like a bull, his lustre is excellent and clear, without any shade, his gait is slow like that of an elephant. Sire ! Prince Sarvārthasiddha walks a stately gait like a lion or a bull or a swan, his gait is right-footed, his waist is rounded, his waist is clearly defined, his waist is straight, his belly is like a bow, he is devoid of faults of caprice, his body is devoid of blemishes or black marks, he has rounded teeth. Sire ! Prince Sarvārthasiddha has sharp teeth, even teeth, a long nose, clear eyes, pure eyes, laughing eyes, large eyes, wide eyes, eyes like the petals of blue lotus, joined eyebrows. Sire! Prince Sarvārthasiddha has beautiful eyebrows, black eyebrows, well-proportioned eyebrows, even eyebrows, his cheeks are plump, his cheeks are even, his cheeks are unblemished, the bridge

of his nose is not sunk, his sense organs are apparent and well-formed. Sire! Prince Sarvārthasiddha's face and forehead are evenly matched, his head is fully formed, his hair is black, his hair is plentiful, his hair is fragrant, his hair is not rough, his hair is not tousled, his hair is evenly placed, his hair is well-curled, his hair curls in the forms of Śrīvatsa, Svastika, Nandyāvarta and Vardhamāna.[22] Sire ! These are Prince Sarvārthasiddha's subsidiary signs, endowed with which Prince Sarvārthasiddha will not abide at home. He will certainly depart as an ascetic."

Then King Śuddhodana, hearing this analysis of the Prince from the Great Sage Asita, contented, eager, delighted, joyous and happy, arose from his seat, and bowing at Bodhisattva's feet, uttered this *gāthā* :

"You are praised by all the gods, along with Indra, and you are worshipped by sages. O Physician of the world! I praise you, O Lord." //58//

Thus, O Bhikṣus, King Śuddhodana gratified the Great Sage Asita along with his disciple, his nephew Naradatta. Having gratified him, he circumambulated him. Then the Great Sage Asita departed from them through the sky by his miraculous powers, and went to his own hermitage.

Then the two having reached (there), the Great Sage Asita said to the boy Naradatta : "Wherever, O Naradatta, you hear that Buddha has become mainfest in the world, you must go and place yourself in his protection. Then your good, your welfare and your happiness will be of long duration."

There it is said :

Seeing the gods in the sky uttering praises of Buddha, the divine sage, Asita, in the mountain cave, attained supreme joy, "The name 'Buddha' is of such pleasure to living beings, O! My body obtains delight, my mind is full of joy and in supreme tranquility. //56//

"What is this name 'Buddha', unheard before, delightful, joyous, is it a god, or an Asura, or Garuḍa or a Kinnara? With divine sight he gazed on the ten quarters, mountains, the earth, oceans, and again looked on various miracles on earth, on the mountain, in the ocean. //57//

"This ray glows, beautiful, the body is delighted. As tender young shoots appear on the peak of the mountain, as the trees are full of good flowers, and adorned with many fruits, the Beautiful Jewel will soon be manifest in the three worlds. //58//

"As the earth appears like the palm of a hand, all quarters are clear, as the gods are delighted and roam about the sky, as the wonderful jewels float on the ocean, the home of the Nāga king, the birth of the Jina-Jewel, the Mine of *Dharma* is manifest in Jambu. //59//

"As evil is appeased, creatures are devoid of sorrow and endowed with happiness, as the gods in heaven go in delight, as the melodious and gentle notes of divine music are heard, there will appear the Jewel of the three worlds, these are his signs." //60//

Asita looked on the (land) named Jambu with divine vision, in Śuddhodana's home at the wonderful city named Kapila, he saw (the Being) full of good signs, virtues and radiance, and the power of Narayana, taking birth. Seeing (all these), he became delighted and eager, and his power was enhanced. //61//

Along with his pupil, he hastened eagerly with astonishment in his heart, (and), arriving at the wonderful city named Kapila, he stood at the King's gate. Seeing many *koṭi nayuta* creatures gathered here, the ancient Sage said : "Charioteer, inform the king at once that a sage stands at the gate." //62//

Hearing this, he entered the palace at once, and said to the King : "Sire ! An Ascetic, a greatly emaciated elderly

Sage stands at the gate. That Great Sage (wishes to) congratulate you, entering the palace. Give orders, your Majesty, that I may admit him. //63//

Placing a seat for him, the King said : "Go and admit him." Hearing the words of the Charioteer, Asita, delighted and pleased, was endowed with happiness. Just as the thirsty craves cool water, the hungry (craves) food, so did the Great Sage greet with pleasure the sight of the Noblest Soul. //64//

"Victory, O Your Majesty", said he. "May you live long in happiness. May you prosper (?)[23], with controlled mind, tranquil senses, gentle." The King, saluting him, spoke aside to him : "O Sage! What is the reason for your coming to the palace, pray tell me at once." //65//

"A son has been to you, handsome, endowed with *Pāramitās*, glorious, armed with the thirty-two wonderful signs, with the power of Nārāyaṇa. Sire! It is my desire to see the infant Sarvārthasiddha. That is why I have come, Sire, I have no other purpose. //66//

"You are welcome indeed. You desire, (but) you are weary, I am pleased to see you. The fortunate Prince sleeps,, he cannot be seen now. Please wait here a moment, you will see him, pure as the clear moon or the full moon, adorned with the stars." //67//

As soon as the noble Sārathi awoke, with the lustre of the full moon, the King took up the fiery body excelling the sun in radiance. "Behold, O Sage, the Being venerated by men and gods, lustrous as refined gold." Asita saw his two beautiful feet marked with the handsome wheels. //68//

Rising, he worshipped his feet with folded hands, and taking him on his lap, the Noble Soul, versed in Śāstras, looked carefully on him. He saw him endowed with good signs, with the power of Nārāyaṇa, and shaking his head, the (Sage) versed in Vedas and Śāstras saw two paths for him. //69//

"Would he be a powerful Cakravartin, King, or would he be a Buddha, the supreme in the world"— he shed tears with sorrow in body and mind, and sighed deeply. The King became anxious. "Why does the Brāhmaṇa weep? O Asita! Do you see any harm to my Sarvārthasiddha ? //70//

"Tell me the truth, Sage, why, do you weep? Is there any evil?" "There is no evil, or obstacle, O! To your Sarvārthasiddha. I grieve for myself, Sire, I am old and infirm. When he becomes Buddha, when he speaks *Dharma* venerated by the world, I will not see it with felicity, that is why I weep. He whose body bears thirty-two pure and good signs follows (either of) two ways, there is no third, Sire! He will either be a powerful *Cakravartin*, king, or Buddha, the Supreme in the world. //71-72//

"He does not desire pleasure, he will be Buddha." Hearing this analysis of the Sage, the king obtained pleasure and joy. Arising with folded hands, he worshipped his feet." You are worshipped by gods, powerful and praised by sages. //73//

"I worship you, the supreme Sārthavāha, worshipped in all the worlds of the three regions." Asita said to his nephew, delighted : "Listen to what I say. When you hear that he has obtained *Bodhi* and turned the wheel of the world, hurry to take refuge in the sage, you will attain *nirvṛti.*" //74//

Worshipping his feet and circumambulating him, the Great Sage (said) : "Sire! You have great good fortune that you have such a son. This world with gods and men will worship him." The Great Sage then left the city named Kapila and went to his hermitage in the forest. //75//

Thus, O Bhikṣus, as soon as Bodhisattva was born, the Devaputra Maheśvara[24] called the Śuddhāvāsakāyika Devaputras and said : "Sirs, then noble Bodhisattva, who is the performer of good deeds, such as charity, good conduct, forgiveness, valour, meditation, intellect, means, learning, penances and austerities for innumerable *koṭi niyuta* hundred thousand *kalpas*, who is endowed with great amity, great compassion, great contentment, whose hearth is filled with neutral knowledge[26] who is engaged in promoting the good and the happiness of all creatures who is well-armoured in the mail of unshakeable valour, who has arisen from the root of the good done by previous Jinas, who is adorned with a hundred good signs, who is exercised in unfailing prowress, who destroys the circles of enemies, who is prosperous with clear and pure wealth, who performs good deeds, who bears the banner of Great knowledge, who is the destroyer of Māra's forces, who is the Great Merchant in the Trisāhasra Mahāsāhasra, who is worshipped by gods and men, and has performed that great sacrifice, whose purpose is the following of the horde of prosperous virtue, who is the ender of birth, old age and death, who is well-born, who is born of the royal Ikṣvāku dynasty, who is the awakener of the world, is born on earth. He will soon attain Supreme Proper *Sambodhi*. O, let us go to venerate, honour, worship and praise him, and to put an end to the pride, vanity and arrogance of other Devaputras overwhelmed with pride. Seeing us venerating him, they, too, will venerate and honour him. Thus they will attain goodness, welfare and happiness for a long time, until the attainment of immortality. The victory and prosperity of King Śuddhodana must also be conveyed. Having explained Bodhisattva by explaining the truth, we shall come again."

Then the Devaputra Maheśvara, surrounded and preceded by the twelve hundred thousand Devaputras, illuminating the entire great city of Kapilavastu with their radiance, went to the house of King Śuddhodana. Arriving there, he reporting to the gate-keeper and admitted by the King, entered the palace and worshipped Bodhisattva's feet with his head, and uncovering one shoulder, circumambulated

him many thousand times, placed Bodhisattva on his lap, and reassured King Śuddhodana : "Be content and happy, Sire! As Bodhisattva's body is adorned with signs and subsidiary signs, Sire, as the Prince overcomes the world with its gods, men and Asuras by his brightness and lustre, his fame and prosperity, undoubtedly, Sire, Bodhisattva will attain Supreme Proper *Sambodhi*."

Thus, O Bhikṣus, the Devaputra Maheśvara, along with the Śuddhāvāsakāyika Devaputras, after worshipping and serving Bodhisattva in a great way, explaining Bodhisattvas by explaining the truth, returned to their homes.

There it is said :

Knowing that the Ocean of virtues was born, the god Sureśvara said eagerly : " O, let us go to worship that Lord sages, whose name is rarely heard in many *koṭi kalpas*." //76//

A full twelve thousand pure gods, adorned with crests of gems and jewels, of proper deportment, quickly proceeded to the wonderful city named Kapila, and stood at the King's gate, with their crests lowered. //77//

They said to the gate-keeper in beautifully melodious voices : "Inform the King and admit us to the palace." The gate-keeper, hearing (their) words, entered the house, and humbly, with folded hands, said to the King. //78//

"Victory, Sire! May you live long! At the gate stand (persons) of greatly virtuous and pure lustre, adorned with crests of gems and jewels, with proper deportment, faces like the full moon, and the clear splendour of the moon. //79//

"Sire! Nobody can see their shadow. I can hear no sound of their footsteps. Walking on earth, they do not cast up dust, and men on beholding them are not satiated. //80//

"They have great physical resplendence, their beautiful speech is not like that of humans, they are grave, refined and polite, as of good background. I apprehend they are gods, not men. //81//

"They have in their hands excellent garlands of flowers, unguents and silken garments, and they appear respectful. Undoubtedly, Sire, the God of gods, and (other) gods have come to see the Prince and worship him." //82//

Hearing these words, greatly eager, the King (said) : "Go, tell them, Please to enter the house! In men there cannot be such miraculous powers that you speak of, nor such virtues, nor such deportment as in them." //83//

The gate-keeper said to the gods with folded hands : "The King bids you please to enter." Delighted and content, they entered the King's palace as though it was heaven, with excellent garlands in their hands. //84//

Seeing those supreme gods enter his house, the King arose and put his hands together, and addressed them : "Here are seats with jewelled legs, may you be seated here, out of compassion." //85//

They sat on the seats, devoid of pride or vanity. "Listen, O King, to the purpose of our visit here. A son has been born to you, of great virtue and pure body, and agreeable action, whom we wish to see. //86//

"We are well-versed in the laws, and well-versed in the good signs, and (we can tell) what is the (future) path and the application (of these signs for the prince). So, Great King, abandon sorrow, let us see him adorned in (every) limb with wonderful signs." //87//

The King, delighted, surrounded by women, took the unrivalled Prince, of the complexion of the flame of fire, and brought him to the supreme gods with their crests lowered, and as he departed through the door, the Trisāhasra trembled. //88//

The supreme gods, on beholding gradually the red nails of the Leader, and the pure lustre like a spotless leaf, rose hurriedly and with lowered crests, worshipped the Being of immaculate lustre. //89//

As they showed and noted the signs, as they beheld the radiance of virtue and splendour at this head, as the deportment, eyes, the pure ray and the whorl of hair between his eyebrows (should), he would certainly touch *Bodhi* after conquering Māra. //90//

They praised him, the virtuous, the Seer of truth, the Meditator of virtues, the Dispeller of the darkness of pain : "The Jewel among beings who will soon put an end to birth, old age, death, pain, and discard impurities, is born. //91//

"All the three worlds are irradiated, heated with the three fires which are kindled with the *araṇi* of purpose, passion and worldliness. You, the gentle cloud of *Dharma*, flashing over the Trisāhasra, will allay the heat of pain with the rain of nectar. //92//

"Your speech is amiable, you are endowed with compassion, your speech is gentle, your voice is like that of Brahmā, your words delightful. O Lord! Quickly release your Buddha-voice, carrying command and instruction to the world over the Trisāhasra. //93//

"The evil, wicked Tīrthikas have opposing vision, and live on earth immersed in the bonds of worldly passion. Hearing your *Dharma* of nihility supported by arguments, they will run away like jackals (pursued) by the lion. //94//

"Piercing the mass of ignorance and the smoke of great pain, you are arisen for the manifestation of humanity. With the lightning flash of the rays of intellect and flames of knowledge, dispel of great darkness all over the world. //47//

"On the wonderful birth of such a Pure Soul, a great gain has been achieved by gods and man. The path of evil is closed and the divine paths widened by the Jewel among beings, the Awakener." //96//

Strewing divine flowers on the (city) named Kapila, and circumambulating (him) with honour, speaking the words :

"Buddha, well-awakened", the gods departed cheerfully through the sky. //97//

NOTES

1. Tūṇas : musical instrument, possibly a percussion instrument.
2. Mukunda (also mukuṇḍa, makunda): A type of percussion instrument.
3. Part of the text missing here.
4. Four Protectors of the Quarters : Equivalent to the Lokapālas.
5. Brahmakāyika Devaputras : A class of the Rūpāvacara gods (usually the first), of the first *dhyānabhūmi*.
6. The word used in *pūrvagamaḥ*, with a pun on *pūrva* = east or first, early.
7. The word used is *dakṣiṇīyaḥ*, with a pun on *dakṣiṇa* = south or veneration.
8. The word used is *paścima*, a pun meaning west or last.
9. The word used is *anuttaraḥ*, with a pun on *uttara* = north or supreme.
10. Āvīci : (Also Āvīcika, Āvīca, Avīcika) Name of a hell.
11. Sūtrānta : Buddhist text.
12. Evil states : *Apāyas*, of which there are three : *naraka, niraya, nairayika*.
13. Maruts : gods, sometimes equivalent to Vedic Maruts (also as Maru, Maruta).
14. Three wells of water : Lefmann reads - *tritaviṣyandāmbukūpāḥ* (p. 96) while R.L. Mitra reads - *tribhaviṣyan* . . . . . (p. 109). The reading is uncertain. Edgerton suggests *triviṣyan* . . . . (p. 257).
15. Five sciences : *Ādarśajñāna, samatājñāna, pratyavekṣājñāna, kṛtyānuṣṭhānajñāna* and the knowledge of the regions of *Dharma*.
16. Tālāvacaras : musical instruments.
17. Sārthavāha : Accomplisher of objective. Also the name of Bodhisattva.
18. Mahāprajāpatī : The sister of Māyādevī. R.L. Mitra reads Mahāprajāvatī.
19. Audumbara : According to common belief, the flowering of the *audumbara* is a rare occasion.
20. A growth on his head : In Pāli and BHS, the word *uṣṇiṣaśīrṣa* signifies a head topped by an excrescence, which may be a topknot or a growth on the head itself.

21. Seven swellings : The word used is *utsāda*. Seven such swellings on the hands, feet, shoulders and back of the neck are the signs of a *mahāpuruṣa*.
22. Śrīvatsa, Svástika, Nandyāvarta, Vardhamāna : Various shapes and forms of hair.
23. The word is *miṣaṇṇa*, which I have not been able to interpret.
24. Maheśvara : A god, a leader of the Śuddhāvāsakāyika gods.
25. Neutral knowledge : Indifference (*upekṣā*) one of the *Bodhyaṅgas*.

Chapter VIII

THE VISIT TO THE TEMPLE

THUS, O Bhikṣus, the very night Bodhisattva was born, twenty thousand girls were born in the families of Kṣatriyas, Brāhmaṇas, merchants and householders of the great Śākyas. They were all give to Bodhisattva by their parents, to serve and attend on him. And King Śuddhodana gave twenty thousand girls to serve and attend on Bodhiṣattva. Friends, counsellors, close relatives and kinsmen also gave twenty thousand girls to serve and attend on Bodhisattva.

Then, O Bhikṣus, the elderly male and female Śākyas together approached King Śuddhodana, and said : "Sire, you should know – the Prince must be taken to the temple." The King said : "Good, let the Prince be taken. Therefore deck the city. Decorate the avenues, squares, crossings, shops and roads. Remove inauspicious persons with imperfect organs, such as the one-eyed, the hunchback, the deaf, the blind, the dumb, the dead and the deformed. Bring out auspicious objects. Blow auspicious trumpets. Beat on auspicious gongs. Embellish the gates of the excellent city. Let sweet music be played on *tūryas* and *tālāvacāras*. Let all the lords of the forts gather together. Let all the merchants, householders, counsellors, doorkeepers and courtiers assemble. Harness the chariots for the girls, bring out the full pitchers. Let the scholarly Brāhmaṇas assemble. Decorate the temples." Thus, O Bhikṣus, all that spoken of before was done.

Then King Śuddhodana entered his own house and said to Mahāprajāpatī Gautamī : " Adorn with jewellery the Prince, he is being taken to the temple." Answering : "Very well," Mahāprajāpatī Gautamī decked the Prince.

Then the Prince, while he was being ornamented, with a

smiling face, without a frown, said to his aunt in very sweet speech : "Mother, where am I being taken ?" She said : To the temple, my son. Then the Prince, with a slight smile on his pleasant face, spoke to his aunt the following *gāthās* :

"On my birth, this Trisāhasra trembled. Śakra, Brahmā, the Asuras and the great serpents, the sun, the moon, Vaiśravaṇa and Kumāra, all in turn bowed their heads and saluted (me). //1//

"Which other god is there, superior to and more excellent than me, that you take me to him, Mother? Ah! I am the God of gods. I excel over all gods, there is no god who is equal to me, where is there one greater than me? //2//

"For the gratification of the people, Mother, will I go. The crowd will be eager on seeing me. They will respect me and venerate me greatly, and gods and men will know me as the greatest god himself." //3//

Thus O Bhikṣus, the avenues, squares, crossings and shops having been decorated with various good and auspicious articles of all colours, ornamenting the Prince's chariot in the inner quarters, King Śuddhodana, surrounded by Brāhmaṇas, merchants, bankers, householders, counsellors, lords of forts, gatekeepers, courtiers, friends and relatives, proceeded along roads fragrant with incense, strewn with flowers, along with horses, elephants, chariots and infantrymen carrying raised umbrellas and banners, blowing on many *tūryas*, with the Prince. A hundred thousand gods pulled Bodhisattva's chariot, many *koṭi niyuta* hundred thousand Devaputras and divine nymphs rained down flowers from the sky. The *tūryas* blew. In this way King Śuddhodana (attended) by a large royal retinue, great royal pomp, tremendous royal personality, entered the temple with the Prince. When Bodhisattva placed his right foot on the floor of that temple, all the inanimate idols – those idols of Śiva, Skanda, Nārāyaṇa, Kubera, the Moon, the Sun, Vaiśravaṇa, Śakra, Brahmā, Lokapālas etc. – all rose from their own places and fell on the floor at Bodhisattva's (feet). There a hundred thousand gods and men raised a hundred thousand cheer, screams and clamours. They also tossed their robes. The entire great city of Kapilavastu shook in six ways. Divine flowers rained down. A hundred thousand *tūryas* resounded as they were played. Those gods whose idols were there, all showed their own forms and uttered these *gāthās* :

"Meru the Lord of the mountains, the excellent mountain, never bows to a mustard seed. Nor does the ocean, the home of the King of serpents, ever bow to a cow's footprint. The luminous moon and sun, and (other) luminaries never bow to the firefly. Why should the Virtuous One, born in the race of intellect and good deeds bow to any god? //4//

"Just as are the mustard seed, the cow's footprint and the firefly, so indeed the Trisāhasra gods and men possessed by pride. Like the Meru, the ocean, the moon and sun on earth is this excellent Supreme Spirit, whom the world would worship and obtain gains, heaven and salvation." //5//

In this temple, O Bhikṣus, the entrance of the noble Bodhisattva being exhibited, the hearts of the thirty two hundred thousand Devaputras were turned towards supreme proper enlightenment. This is the reason, O Bhikṣus, this the cause why Bodhisattva was indifferent on entering the temple.

Chapter IX

THE ORNAMENTING

THEN, O Bhikṣus, a Brāhmaṇa named Udayana, Priest to the King, father of Udayin, came to King Śuddhodana surrounded by the five hundred Brāhmaṇas, at the time when the Citrā constellation had risen after the Hastā, and said: "Sire, you must know, the Prince should have some ornaments mde for him." The King said : "Very well. Get good ornaments made."

Then King Śuddhodana had five hundred ornaments made by a hundred Śākyas. Thus – ornaments for the hands, ornaments for the feet, for the head, for the neck, ornaments for seals, earnings, armlets, waist-bands, gold chains, anklets, networks of jewels, shoes set with gems, necklaces decked with various jewels, bangles, delightful crowns. Having prepared them by the time of the Puṣyā constellation, the Śākyas came to King Śuddhodana, and said: "Lo, Sire ! Ornament the Prince." The King said : "Let the Prince be ornamented by you. I have had all the ornaments made." They said : "Let the Prince wear our ornaments on his body for seven nights and days. It would be a great honour for us."

Then, the night being over and the sun having risen, Bodhisattva went out into a garden named Vimalodyāna. There Mahāprajāpatī Gautamī held Bodhisattva on her lap. Eighty thousand women gathered and looked on Bodhisattva's face. Ten thousand girls gathered and looked on Bodhisattva's face. Five thousand Brāhmaṇas gathered and looked on Bodhisattva's face. Then those ornaments made by Bhadrika the Śākya were placed on Bodhisattva's body. These placed there were eclipsed by the lustre of Bodhisattva's body, they did not shine, they did not glow, they did not glitter. Just as a tablet of ink thrown before

Jāmbūnada gold, does not shine or glow or glitter, similarly these ornaments did not shine or glow or glitter, touched by the lustre of Bodhisattva's body. Thus, whichever ornamental distortion was placed on Bodhisattva's body, it was put to shame like the tablet of ink.

Then the garden-goddess named Vimalā, showing herself in substantial form, stood before King Śuddhodana and the great Śākyas, and spoke to them in the (following) *gāthās* :

"If all these Trisāhasras along with the cities and streets were filled and stored with wonderful, pure gold, the gold from Jambu would alone repel (their lustre), the other gold would not glow, with its beauty overcome by the lustre (of gold from Jambu). //1//

"This entire world should again be like the Jambu gold, beside the lustre emanating from the hair-follicles of the Leader, full of light and beauty. It does not shine, does not glow, does not glitter, and does not show up in the lustre of Sugata's body, like ink. //2//

"By his own splendour is he well-ornamented, filled with a hundred qualities. It is not necessary to make ornaments for the Pure-bodied. Before the Magnificent One, the lustre of the moon and the sun, of gems and fire, and Śakra and Brahmā are not apparent, (eclipsed) by (his) rays. // 3 //

"He whose auspicious body is ornamented with the fruits of noble deeds – what need has he for common ornaments made by others? Ignorant people ! Take away the ornaments. Do not insult the Intelligent One. He needs not artificial ornaments, the Supremely Intelligent One. // 4 //

"Give those beautiful, pure ornaments to the servants. (Only) those ornaments which are natural are desired in an auspicious royal family." The Śākyas were content, astonished and delighted in mind that the power of the Delight of the Śākya family should be (so) excellent and (so) great. // 5 //

After saying this, the goddess strewed divine flowers on Bodhisattva, and disappeared.

Chapter X

VISIT TO THE WRITING SCHOOL

THUS, O Bhikṣus, the Prince grew up. Then he was taken to the writing school with a hundred thousand auspicious signs, surrounded and preceded by ten thousand boys, and with ten thousand chariots full of food, eatables and condiments, also full of gold and ingots. So that, wherever in the avenues, squares, roads and shops scattered about in the great city of Kapilavastu (they wished), they rested. Eight thousand *tūryas* sounded, a great rain of flowers showered down, and a hundred thousand girls, ornamented in every way, stood at the platforms, brackets, gates, windows and pavilions on the tops of the houses. Seeing Bodhisattva, they strewed flowers. Eight thousand divine maidens decked with ornaments that were slipping off, went before Bodhisattva, carrying jewelled ewers, cleaning the road. Gods, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍa, Kinnaras and great serpents with their bodies half showing, hung flowers, curtains and garlands from heaven. All the Śākyas, preceded by King Śuddhodana, went before Bodhisattva. With this kind of retinue was Bodhisattva taken to the writing school.

Then Bodhisattva entered the writing school. Then the schoolmaster, Viśvāmitra by name, fell face down on the ground, unable to bear Bodhisattva's splendour. Seeing him in this state, a Tuṣitakāyika Devaputra named Subhaṅga, took him by the right hand, and raised him. Raising him up, he addressed King Śuddhodana and that great crowd of men from the sky in the (following) *gāthās* :

"Whatever sciences are rife in the human world, numbers or writing or counting or the science of metals, he who is beyond knowledge, has been educated in the common arts, many *koṭis* of *kalpas* ago. //1//

"But, to follow the practice of men, to practise what he has well learnt, to train many children in this foremost path,and to bring other *ayutas* of living beings to immortal (religion), he has come to the writing school. //2//

"He is well versed in the supra-mundane fourfold path of Truth, as he is conversant with the (laws of) cause and effect, and is established in the knowledge of the method of stopping creation; what does he need of the science of writing? //3//

"There is no one to excel him in conduct in the three worlds. Among all gods and men he is the greatest. You do not even know the names of the scripts which he has learned in many *koṭis* of *kalpas*. //4//

"He is the repository of wonders in a world full of many wonders. In a moment, lo ! the Pure Soul knows all movements of the invisible, formless ones. What then to speak of the scripts, which are visible?" //5//

Saying this, the Devaputra, worshipping Bodhisattva with divine powers, disappeared. There nurses and groups of maidens were placed. The rest of the Śākyas, Śuddhodana and others departed.

Then Boddhisattva, taking a writing tablet made of *uragasāra* sandalwood, and a pen of divine gold studded all round with jewels, said to the teacher Viśvāmitra : "O Preceptor! What script will you teach me? Brāhmī or Kharoṣṭhī, or Puṣkarasārī, or the Aṅga script, or the Baṅga script, or the Māgadha script, or the Māṅgalya script, or the Aṅgulīya script, or the Śakārī script, or the Brahmavāli script, or the Pāruṣya script, or the Drāviḍa script, or the Kirāta script, or the Dākṣiṇya script, or the Ugra script, or the Sāṃkhya script, or the Anuloma script, or the Avamūrdha script, or the Darada script, or the Khaśya script, or the Chinese script, or the Lūna script, or the Hūna script, or the Madhyākṣara-vistara script, or the Puṣpa script, or the script of the gods, or the script of the Nāgas, or the script of the Yakṣas, or the

script of the Gandharvas, or the script of the Kinnaras, or the script of the Mahoragas, or the script of the Asuras, or the script of the Garuḍas or the Mṛgacakra script, or the Vāyasaruta script, or the Bhaumadeva script, or the Uttarakuru script, or the Aparagauḍa script, or the Pūrvavideha script, or the upward script, or the downward script, or the scattered script or the disordered script, or the ocean script, or the thunder script, or the crosswise script, or the slow script, or the Śāstrāvarta script, or the Gaṇanāvarta script, or the Utkṣepāvarta script or the Nikṣepāvarta script, or the Pādalikhita script, or the Dviruttara-padasandhi script, or the Yāvaddaśottara-padasandhi script, or the Madhyahariṇī script, or the Samaruta-samagrahariṇī script, or the Vidyānuloma-vimiśrita script, or the Sarvauṣadhiniṣyanda, or the Ṛṣitapastapta, or the Rocamāna, or the Dharaṇīprekṣaṇī script, or the Gaganaprekṣaṇī script, or the Sarvauṣadhiniṣyanda, or the Sarvasārasaṁgrahaṇī, or the Sarvabhūtaratagrahaṇī? Among these sixty-four scripts, O Preceptor, which one will you teach me?"

Then Viśvāmitra the schoolmaster, astonished, with a smiling face, devoid of pride any vanity, uttered these *gāthās* :

"It is wonderful that the Pure Soul on earth, in order to follow worldly practice, has come to the writing school although he is learned in all Śāstras. //8//

"He is learned in those scripts whose names I do not know. (Yet) he has come to the writing school. //7//

"I cannot see his face, nor his head. How can I teach him who excels in the knowledge of (all) scripts? //8//

"He is the god of gods, he is superior to all gods, he is omnipresent, he is unrivalled, he is exceptional, he is the unequalled soul on earth. //9//

"Through his own grace, exceptional knowledge, and method, I will impart the knowledge (even) to him who is the sole refuge of the entire world." //10//

Thus, O Bhikṣus, he taught the scripts to the ten thou-

sand boys along with Bodhisattva. There, in Bodhisattva's presence, while the alphabet was being read out, as soon as they pronounced (the letter) 'a', the word (denoting) all sacraments are impermanent was uttered. As soon as they pronounced (the letter) 'ā', the word (denoting) the welfare of the soul was uttered. With i, the word (denoting) falseness of senses. With 'ī', the word (denoting) the world is full of calamities. With 'u', the word (denoting) the world is full of troubles. With 'ū', the word (denoting) the world is lacking in soul. With 'e', the fault of desires. With 'ai', *Īryapathas* are best. With 'o', the word (denoting) crossing or the flood of evil. With 'au', the word (denoting) born by spontaneous generation. With 'aṃ', the word (denoting) the infallibility of creation. With 'aḥ', the word (denoting) transition. With 'k', the word (denoting) the result of works. With 'kh', the word (denoting) all religions are as the sky. With 'g', the word (denoting) deep religious *Pratītyasmutpada*. With 'gh', the word (denoting) mind which pierces the dense darkness of ignorance and infatuation. With 'ṅ' the word (denoting) purification of the body. With 'c', the word (denoting) fourfold Āryasatyas. With 'ch', the word (denoting) the destruction of will and attachment. With 'j', the word (denoting) surpassing of old age and death. With 'jh', the word (denoting) defeat of the army of the Fish-bannered (Māra). With 'ñ', the word (denoting) knowledge. With 'ṭ', the word (denoting) the destruction of the veil. With 'ṭh', the word (denoting) the question of *ṭhapaniya*.[1] With 'ḍ', the word (denoting) the defeat of the violent Māra. With 'ḍh', the word (denoting) worldly affairs are filth. With 'ṇ', the word (denoting) affection from dust. With 't', the word (denoting) the distinction among the same. With 'th', the word (denoting) adeptness in the power of fortitude. With 'd', the word (denoting) fragrance of charity, control and restraint. With 'dh', the (denoting) seven Ārya prosperities[2]. With 'n', the word (denoting) knowledge of name and form. With 'p', the word

(denoting) the supreme object. With 'ph', the word (denoting) the experience of the attainment of the object. With 'b', the word (denoting) freedom from fetters. With 'bh', the word (denoting) wordly wealth. With 'm', the word (denoting) destruction of arrogance and pride. With 'y', the word (denoting) the remedy of proper religion. With 'r', the word (denoting) love of the supreme object, that is beyond and hate. With 'l', the word (denoting) removal of bonds. With 'v', the word (denoting) the best path. With 'ś', the word (denoting) the perception of tranquility. With 'ṣ', the word (denoting) the acquisition of the expert knowledge of the suppression of the sixfold *āyatanas*[3]. With 's', the word (denoting) the understanding of omniscient knowledge. With 'h', the word (denoting) the destruction of pain and hatred. With 'kṣ', being pronounced, they uttered the word (denoting) all religions are transitory.

Thus, O Bhikṣus, through Bodhisattva's grace,the boys, pronouncing the alphabet, uttered these innumerable hundreds and thousands of the initials of the Religion.

Then, while Bodhisattva was in the writing school, thirty-two thousand boys were initiated by him. The minds of the thirty-two thousand boys were brought to supreme proper Enlightenment. This is the cause, this the reason why Bodhisattva, although learned, still went to the writing school.

NOTES

1. The question of *ṭhapanīya* : A question that is to be rejected (*sthāpanīya* = something that is to be left aside).
2. Seven Ārya prosperities : Spiritual treasure, viz., *śraddhā, śīla, hrī, āpatrapya, sruta, śruta, tyāga, prajñā*.
3. Āyatanas : senses, sense-organs, viz., eye/vision, ear/hearing, tongue/taste, nose/ smell, body/touch and mind/touch of knowledge.

Chapter XI

THE AGRICULTURAL VILLAGE

THUS O Bhikṣus, the Prince grew up. Then, at another time, the Prince, with other Princes and sons of councillors, went to see an agricultural village. After watching the cultivation work, he entered elsewhere into a garden. There, Bodhisattva, roaming about all alone by himself, anxiously, saw a pleasant and beautiful *jambu* tree. There, Bodhisattva sat in the shade in the *paryaṅka* position. Seated there, Bodhisattva experienced concentration of mind. Experiencing it, he attained the pleasant first meditation, devoid of lust, devoid of sin and inauspicious characteristics, with deliberation, with judgement, arising out of discrimination, and sojourned (there). He, attaining the pleasant second meditation, due to the cessation of deliberation and judgement, the grace of the Supreme Soul, beyond deliberation and judgement because of the unalterability of the mind, arising out of *Samādhi*, sojourned there. He sojourned there, indifferent to love or hate, full of memory, knowledgeable. He also felt pleasure in his body. The Noble say, the Indifferent One, full of memory, with pleasure, sojourned after attaining the third meditation. Due to the destruction of happiness and the destruction of sorrow, the disappearance of previous pleasure and pain, he sojourned, devoid of sorrow or joy, purified with indifference and memory, after attaining the fourth meditation.

At that time, five Ṛṣis, from the outside world, who knew the five[1], with miraculous powers, travelling through the sky, were going from the southern quarter to the northern quarter. Passing over that part of the forest, they seemed to be obstructed, and could not go on, anxious to the roots of their hair, they uttered this *gāthā*:

"We have traversed many times over the mountain Meru

with its diamond peak, which spreads widely and pierces many branched trees like an elephant. We have gone unattached to the city of the gods, and entered the homes of the Yakṣas and Gandharvas high in the sky. Yet, on reaching this part of the forest, we are exhausted. O! Whose miraculous powers turn back the powers of our miracles?" //1//

Then the goddess of that part of the forest addressed the Ṛṣis in this *gāthā*:

"Know that the son of the Śākya King, born in the dynasty of great monarchs, lustrous like the morning star, with the complexion of the inside of a blooming lotus, with a face like the moon, the greatest among men, is in this forest, deep in contemplation and meditation, worshipped by gods, Gandharvas, Nāgendras and Yakṣas, greater than a hundred *koṭi* worldly virtues — his miraculous powers have obstructed your miraculous powers." //2//

Then gazing underneath, they saw the Prince, blazing in his beauty and lustre. This occurred to them : "Who is this (person) seated? He may be Vaiśravaṇa, the Lord of wealth. Or Māra, the Lord of desires. Or the King of great serpents, or Indra the wielder of the thunderbolt. Or Rudra, the Lord of the spirits. Or Kṛṣṇa, of great vigour. Or the Devaputra Moon. Or the Sun with its thousand rays. Or the may be a *Cakravartin* king." At that moment, they uttered this *gāthā*:

"Posessed of beauty clearly excelling Vaiśravaṇa, is he Kubera? Or is this the figure of the Wielder of the thunderbolt? (Or) is he the Moon or the Sun? Is this the image of the Foremost Lord of desires, or of Rudra or Kṛṣṇa? Or is this handsome being, his limbs marked with auspicious marks, the sinless Buddha himself ?" //3//

Then that forest goddess answered those Ṛṣis in this *gāthā* :

"The beauty that dwells in Vaiśravaṇa, or in the Thousand-eyed, or in the Protectors of the four quarters, the

beauty that is in the Lord of the Asuras, the beauty that dwells in Brahmā, the Lord of Sahā, or in Kṛṣṇa, that beauty, reaching the scion of the Śākyas, does not dwell in any part." //4//

Then the Ṛṣis, on hearing the words of the goddess, landed on the ground. They saw Bodhisattva in meditation, with his body glowing, like a blazing mass of fire. They beheld Bodhisattva and praised him in (several) *gāthās*. There one said :

"In the world heated with pain and weariness, this lake has appeared. He will attain that *Dharma* that will delight the world." //5//

Another said :

"In the world darkened by ignorance, this lamp has appeared. He will attain that *Dharma* that will illuminate the world. " //6//

Again another said :

"In this forest of the ocean of grief, an excellent chariot has arrived. He will attain the *Dharma* that will save the world." //7//

Yet another said :

"To those fettered with the bonds of sin has appeared the Saviour. He will attain that *Dharma* that will free the world." //8//

Yet another said :

"To those afflicted with old age and disease, has appeared the most excellent Physician. He will attain that *Dharma* which frees from birth and death." //9//

Then the Ṛṣis, praising Bodhisattva with these *gāthās*, and circumambulating him three times, departed through the sky. King Śuddhodana, too, not seeing Bodhisattva, did not enjoy himself without Bodhisattva. he said: "Where has the Prince gone? I do not see him." Then the great crowd of men ran around, looking for the Prince. Then one of the

councillors saw Bodhisattva in the shade of *jambu*, seated in the *paryaṅka* posture, meditating. The shades of all trees had retreated at that time. But the shade of the *jambu* tree had not left Bodhisattva's body. Seeing this, astonished and content, eager, delighted, joyous and full of happiness, he quickly hurried to King Śuddhodana, and uttered these *gāthās* :

"Look, Sire, the Prince is meditating in shade of the *jambu*, bright as Śakra or Brahmā in his beauty and lustre. //10//

"The tree in whose shade the Auspicious One sits, does not retract its shade from the meditating Foremost of men." //11//

Then King Śuddhodana went to that *jambu* tree. He saw Bodhisattva blazing in his beauty and splendour. Seeing him, he uttered this verse :

"He is like the fire on the mountain peak, like the moon surrounded by stars; my body trembles on seeing him in meditation, his splendour is like a lamp." //12//

Worshipping Bodhisattva's feet, he uttered this verse :

"O Sage! When you were born, O Splendid One ! When you meditate, I worship your feet once and twice, O Lord, O Vināyaka !" //13//

There (some) boys carrying the three fruits made a noise. The councillors said to them : "Do not, do not make a noise!" They said : "Why?" The councillors said :

"Even when the orb of the sun has disappeared, the shade of the tree has not left Prince Siddhārtha who has the complexion of the sky, foremost of those who bear auspicious marks, meditating as still as a mountain." //14//

There it is said :

"In summer when spring returns in the month of Jyaiṣṭha, when blossoms, flowers and leaves are profuse, and when the *krauñcas*, peacocks, parrots and mynahs call, the scion of the Śākyas came out." //15//

The boys surrounding him spoke in rhyme : "O Prince, let us go to see the forest. What is the use of you living at home like a twice-born, O Let us go with groups of exhilarating women." //16//

At noontime, the Pure Soul, Buddha, surrounded by fifty servants, not informing his mother or father, came out to go to the agricultural village. //17//

In that agricultural village of the great king, there was a *jambu* tree with many large branches. Seeing the troubles (of the people), the Prince said : "Fie on refinements, (when there is such) trouble in cultivation!" //18//

He went to the shade of the *jambu* with humble mind, himself spread out grass he had collected, and, seated in the *paryaṅka* position, straightening his body, Bodhisattva meditated the four auspicious meditations. //19//

Five Ṛṣis, travelling through the sky, could not move beyond the tip of the *jambu*. They stopped, and with their pride and arrogance destroyed, all together looked on him. //20//

"We travel, piercing the great mountain Meru as well as the Cakravālas, with unabated speed. (But) today we cannot cross the *jambu* tree, what reason can there be (for that)?" //21//

Landing on the ground and settling (themselves), they saw the scion of the Śākyas under that *jambu*, Bodhisattva with his lustre, splendour and glow resembling the rays of gold, meditating in the *paryaṅka* posture. //22//

They, astonished, put their ten nails together to their heads and saluted with folded hands, falling one by one :

"O Noble One! O Well-born! Compassion of the world before us, awaken soon to immortality and train the creatures." //23//

The sun moved away, but did not retract its shade from Sugata, (the shade) which the great tree held on like a lotus-

leaf. Many thousands of gods, standing with folded hands, worshipped the feet of the Purposeful One. //24//

In Śuddhodana's house, he was being searched for, (the King) asking : "Where has my Prince gone?" His aunt said: "I have looked for him and not found him. My Lord, enquire where the Prince has gone." //25//

Śuddhodana hastened to ask the Chamberlain, the door-keeper, and the attendants around : "Have any of you seen my Prince go out?" He heard : "Sire, the Handsome One has gone to the agricultural village." //26//

He at once hurried out with the Śākyas to see, and entered the agricultural village. As *koṭi niyutas* of suns combined, they saw the Auspicious One resplendant in his glory. //27//

Breaking his crown, and casting aside his shoes, he put his ten fingers to his head and happily saluted him. "Well-said by the auspicious-spoken noble sages, (who) said that the Prince would depart (home) for the sake of *Bodhi*." //28//

Full twelve hundred benevolent gods and five hundred Śākyas arrived. Seeing the miracle of Sugata, the Ocean of virtues, they acquired firm faith in Enlightenment. //29//

Causing the illimitable Trisāhasra to tremble, knowing by his memory, he was aroused from his *Samādhi*. In the voice of Brahmā the Resplendant One spoke to his father. "Father, let us leave the agricultural village, and search. //30//

"If they require gold, I will shower gold. If they want clothes, I shall give them clothes. If they need paddy, I shall rain it down for them, so that there is enough (for everybody) on earth, your Majesty." //31//

Instructing his father in administration, he once more entered that excellent city at that moment. The Purified Soul was fixed of purpose, for his departure, the world following him stood before (him). //32//

Chapter XII

EXHIBITION OF ACCOMPLISHMENTS

THUS, O Bhikṣus, the Prince having grown up, King Śuddhodana was seated at another time with the Śākyas in the council chamber. There, those older Śākyas said to King Śuddhodana : "Sire, you must know. It has been determined by the soothsayers and Brāhmaṇas as well as the gods who have ascertained this of Prince Sarvārthasiddha, that if the Prince leaves home, he will be Tathāgata and an Arhat, suitably enlightened. If he does not leave home, he will be a *Cakravartin* King, who will conquer with the fourfold army, pious king of piety, endowed with the seven jewels. He will have these seven jewels : the wheel-jewel, the elephant-jewel, the horse-jewel, the gem-jewel, the wife-jewel, the steward-jewel and the commander-jewel. Thus, seven jewels. He will have a full thousand sons, who will be valiant, handsome and vanquishers of enemy forces. He will establish himself, conquering the orb of the earth without force, without weapons, but with piety. Therefore, the Prince must be married. There he will know pleasures, surrounded by women, he will not leave home. Thus will our *Cakravartin* line be unbroken, we will be honoured, too, and not condemned by the foreign kings."

Then King Śuddhodana said : "If that be so, search which maiden will be suitable for the Prince."

There were five hundred Śākyas. Each said : "My daughter is suitable for the Prince. My daughter is beautiful."

The King said : "The Prince is not easy of approach. Then we will inquire of the Prince, "which maiden do you prefer?"

Then they waited upon the Prince and asked his will. The Prince said to them : "You will hear my answer on the seventh day."

Then this occurred to Bodhisattva :

"I know the endless faults of desire — they are the roots of all sorrows, war, enmity and grief. They are terrible, like poison leaves, like fire, like a sword's edge. //1//

"I have no affection for the desires, alas ! I do not shine in the midst of woman's seraglio. Alas! I would rather dwell silently in the forest, tranquil in my mind, by the pleasure of meditation and *samādhi*." //2//

He once more reflected, considering the means and the development of the soul, engendering great compassion, (and) uttered these *gāthās* at that momen :

"Growing in restriction in the mud, lotuses bloom and obtain praise among men. If Bodhisattva obtains the strength (of experience) of family life, millions of creatures will be led to immortality. //3//

"Those who were earlier Bodhisattvas, all had wives and sons and saw women's boudoirs. They were not attracted by passion, nor were they deflected from the pleasure of meditation. Ah ! I too will learn their qualities. //4//

"My bride should not be common, she must be favourable (to me). She should not be envious, she must be virtuous, always truthful, who will think of me and worship me vigilantly, and be of pure appearance, birth, lineage and family. //5//

"She must be able to write and compose *gāthās* of good quality and sense. A maiden who is thus should be my wife, I do not need a common, unaccomplished wife. I will only marry such a one with qualities I have narrated. //6//

"She will be foremost in beauty and youth, but will not be vain of her beauty. She will be friendly to her mother and sister, she will be engaged in charities, will donate to Śramaṇas and Brāhmaṇas. Father! You will bless such a one as my bride. //7//

"She who will have no pride, no vices, no faults, no deceit, no envy, no wiles, not deflected from simplicity, who will not be attracted to another man even in a dream, but content with her own husband, she lies down heedful (of me). //8//

"She who is not proud, not impudent, not garrulous, not vain, but devoid of vanity, acts as a servant, not addicted to drink, nor to (the pleasures of) taste, sound and smell, not greedy, devoid of covetousness, satisfied with her own wealth, constant in truth, not fickle, not deluded, not rude or overbearing, covered modestly with her robes, not engaged in watching shows, (but) engaged in pious works, always pure in body, speech and mind, not excessively slothful or languid, not stupefied by pride, reasonable, performing good deeds, always practising piety, who would love her father-in-law and mother-in-law like the Śāstras, and the maids and dependants like herself, will be versed in the Śāstras, and as accomplished as a courtesan, who will sleep last and arise from bed first, who will be devoted to her friends, not deceitful, friendly — Sire ! Such a one should be the bride you bless for me." //9-12//

Then, O Bhikṣus, King Śuddhodana, reading these *gāthās*, said to the Priest : "Great Brāhmaṇa! Go to the great city of Kapilavastu. Enter into every house and look at the maidens. In whichever maiden these qualities exist — be she the daughter of a Kṣatriya, the daughter of a Brāhmaṇa, the daughter of a Vaiśya or the daughter of a Śūdra — you must inform me of this maiden. Why ? For the Prince does not desire lineage or family. The Prince only desires merits". At that time, he uttered these *gāthās* :

"Whether the maiden is a Brāhmaṇa, a Kṣatriya, a Vaiśya or a Śūdra, you must inform me of the maiden who possesses all these qualities. //13//

"My Prince is not particular about lineage or family. His heart delights in virtue, truth and piety." //14//

Then, O Bhikṣus, the Priest took written *gāthās* and

roamed all over the great city of Kapilavastu, looking from house to house, searching for a (suitable) maiden. He found (no maiden) of such qualities. Roaming in this manner, he came to the house of the Śākya Daṇḍapāṇi. Entering that house, he saw a maiden just as he wanted, pleasant, good-looking, of excellent complexion, well-built, not too tall, not too short, not too lean, not too fair, not too dark, in the first flush of youth, capable of being praised as a jewel among women.

Then this maiden touched the Priest's feet and said : "Great Brāhmaṇa, what is your business? " The Priest said:

"The son of Śuddhodana, of great beauty, bearing thirty-two auspicious signs, possessed of virtues and valour, has written these *gāthās* on the merits of his bride. Whosoever has these qualities will be his wife." //15//

He gave her the writing.

Then the maiden, after reading the *gāthās*, uttered this *gāthā* to the Priest with a smile :

"O Brāhmaṇa! I have all these required qualities. The handsome and pleasant (Prince) may be my husband. Tell the Prince, if this is your business, so that he may not have to reside with vulgar and common persons." //16//

Then the Priest went to King Śuddhodana and reported to him : "I have seen a maiden, Sire, who is suitable for the Prince."

He said : "Whose (daughter) is she:"

He (the Priest) said : "The daughter of Śākya Daṇḍapāṇi."

Then this occurred to King Śuddhodana : "The Prince is difficult to approach, and inclined to excellent things. Without knowing the qualities of womankind, he recognises (these) qualities himself. So I will have *aśoka* bouquets prepared, which the Prince will give all the maidens. The maiden on whom the Prince's eyes will be fixed, her will I take for the Prince's bride."

Then King Śuddhodana had *aśoka* bouquets prepared, made of gold and silver, and studded with many jewels. Having had them prepared, he had proclamations made in the great city of Kapilavastu, accompanied by the sounding of gongs : "On the seventh day (from now), the Prince will grant audience, and give *aśoka* bouquets to the maidens. All maidens must assemble in the Council Hall."

Thus, O Bhikṣus, Bodhisattva came to the Council Hall on the seventh day, and sat on a handsome seat. King Śuddhodana, too, placed spies : "On whichever maiden the Prince's eyes are fixed, you must report to me."

Thus, O Bhikṣus, all the maidens that dwelt in the great city of Kapilavastu, went to the Council Hall, where Bodhisattva was, to see Bodhisattva and to accept the *aśoka* bouquets.

Thus, O Bhikṣus, Bodhisattva offered *aśoka* bouquets to all the maidens who came there. These maidens, too, could not tolerate Bodhisattva's lustre and power. They took the *aśoka* bouquets and departed quickly.

Then the daughter of the Śākya Daṇḍapāṇi, the Śākya maiden Gopā by name, came to the Council Hall where Bodhisattva was, surrounded and preceded by maid-servants. Arriving there, she stood to one side, looking on Bodhisattva with unblinking gaze. Then when Bodhisattva gave *aśoka* bouquets to everyone, she went to Bodhisattva with a smiling face, and said to Bodhisattva : "Prince, what wrong have I done, that you hold me in scant respect?" He said : "I do not hold you in scant respect, but you came last." He took off his ring worth many hundreds of thousands, and gave it to her.

She said : "Do I deserve this from you, Prince?"

He said : "These are my ornaments. Take them."

She said : "We will not deprive the Prince of ornaments. We will ornament the Prince." Saying this, the maiden departed.

Then those spies came to King Śuddhodana, and reported to him this business : "Sire, the Prince's eyes were fixed on the Śākya maiden Gopā by name, the daughter of the Śākya Daṇḍapāṇi, and they conversed for a moment."

Hearing these words King Śuddhodana sent the Priest to the Śākya Daṇḍapāṇi with a mission : "Give your daughter to my son."

Daṇḍapāṇi said : "Sir, the Prince has grown up at home in prosperity. But it is the custom of our family to give a daughter to one who is proficient in the arts, not to one who is not proficient in the arts. The Prince is not proficient in the arts, nor in martial arts like the sword or archery. Then how can I give my daughter to one who is not proficient in the arts?"

This was reported to the King. Then this occurred to the King : "This is the second time I have been reproached with custom. When I have said : 'Why do the Śākya Princes not come to wait on the Prince?' I was told : 'Shall we wait on a sluggard?' " Cogitating thus, he sat there.

Bodhisattva, too, heard this account. Hearing it, he went to King Śuddhodana. Going to him, he said : "Sire, why do you sit thus sorrowfully?"

The King said : "Son, it is nothing to do with you."

The Prince said : "Sire, you must tell me by all means." Bodhisattva asked King Śuddhodana three times.

The King Śuddhodana related all the story to Bodhisattva. Hearing this, Bodhisattva said : "Sire, is there anyone in this city who is capable of displaying his skills against mine?"

Then King Śuddhodana smiled and said to Bodhisattva : "Son, are you capable of displaying your skills?"

He said : "Of course I am, Sire. Then gather those proficient in arts, before whom I may display my skills."

Then King Śuddhodana had a proclamation issued in the great and beautiful city of Kapilavastu, along with the sounding of gongs : "the Prince will display his skills on the seventh day (from now). There, all those proficient in the arts should gather."

There, on the seventh day, the five hundred Śākya princes assembled. The Śākya maiden Gopā by name, the daughter of the Śākya Daṇḍapāṇi, placed a flag of victory — whoever won in the martial arts, of the sword, archery etc., she would be his.

There, first of all, Prince Devadatta issued forth from the city. A great white elephant for Bodhisattva was being brought into the city. Prince Devadatta was overwhelmed with jealousy and the pride of Śākya power. He seized that elephant by the trunk with his left hand, and slapping it once with his right hand, killed it.

After him, Prince Sundarananda issued forth from the city. He saw the dead elephant at the city gates. Seeing it, he asked : "Who has killed it?" There the great crowd said : "Devadatta". He said : "Devadatta has not done well". He seized that elephant by the tail and dragged it from the city gates.

After him, Bodhisattva (himself) issued forth from the city, riding on his chariot. He saw the dead elephant. Seeing it, he asked : "Who killed it?"

They said : "Devadatta."

He said : "Devadatta has not done well. Who dragged it from the city gates?"

They said : "Sundarananda".

He said : "Sundarananda has done well. But the animal is large. When it rots, it will fill the entire city with an obnoxious smell".

Then the Prince, while still on the chariot, reached out a foot to the ground, and, picking up the elephant by the tail with his big toe, tossed it beyond seven walls and seven moats, outside the city, a *krośa* away. Where that elephant

fell, a deep, hollow appeared, which is to this day called Hastigarta (elephant-hollow).

Then hundreds and thousands of gods and men raised hundreds and thousands of cheers, screams and clamours. They also tossed scarves. And the Devaputras from the sky uttered these *gāthās* :

"As he who has the gait of a wild elephant, took the lordly elephant with his big toe and threw it beyond seven moats, out of his own city, so, undoubtedly, will this Being of good intellect, throw out of the city of the world those inflated by the power of pride, with the force of his intellect." //17-18//

Thus the five hundred Śākya Princes issued forth from the city to one of the places where the Śākya Princes would exhibit their skills. King Śuddhodana and the elderly Śākyas and the great council of men also went to that place, desiring to see the special skills of Bodhisattva and the other Śākya Princes.

Then those Śākya Princes who were skilled and adept in writing from the first, compared their writing with Bodhisattva. There the Śākyas appointed the preceptor Viśvāmitra as judge : "Please examine which of the Princes distinguishes himself in (the art of) writing, whether it be in penmanship or in the knowledge of various scripts". Then Viśvāmitra the Preceptor looked (on them) and smiling at Bodhisattva's superiority in (the art of) writing, uttered these two *gāthās* :

"In the regions of men, or gods, or Gandharvas, or demons, whatever scripts there are, in all of them, this Pure soul excels. //19//

"Neither you nor I know even the names of those scripts, nor the letters, that this Moon amongst men knows. I declare openly— he wins!" //20//

The Śākyas said : "Let the Prince excel in writing. He must be examined and asked about his knowledge of mathematics. There, a councillor, a Śākya astrologer named Arjuna, expert in mathematics, was appointed as judge : "Examine which Prince distinguishes himself in (the knowledge of) mathematics." There Bodhisattva set (a problem) and a Śākya Prince worked it, but could not defeat him (Bodhisattva). When one, two, three, four, fifteen, twenty, thirty, forty, fifty, a hundred, even five hundred Śākya princes simultaneously worked Bodhisattva's (problem), but could not defeat him, Bodhisattva said : "You set (problems), I will solve them". Then one Śākya Prince set (a problem) for Bodhisattva, but could not defeat Bodhisattva. Two, three, four, five, ten, twenty, thirty, forty, fifty, even five hundred Śākya Princes simultaneously set (problems). But they could not defeat Bodhisattva.

Bodhisattva said : "Enough of this argument. All of you together set problems for me, I will solve (them)." There the five hundred Śākya Princes together set a problem with an example. Bodhisattva, unconfused, worked it out. Thus, all the Śākya Princes were defeated, Bodhisattva was undefeated.

Then Arjuna, the astrologer - councillor in astonishment uttered these two *gāthās* :

"In quickness of knowledge and good intellect when asked, he is established as the foremost among the five hundred princes in mathematics. //22//

"Such is his intellect, intelligence, knowledge, memory and mind that this one (myself), an ocean of knowledge, may yet learn from him." //22//

Then all the Śākyas were astonished and filled with great wonder. In one voice, they spoke out : "Victory, victory to Prince Sarvārthasiddha!" Everyone arose from their seats, folded their hands, and saluting Bodhisattva, said to King Śuddhodana : "Your Majesty! You have attained great happiness that your son can excel in solving problems so quickly, so lightly and so playfully".

Then King Śuddhodana said to Bodhisattva : "Son! Can you enter into the intricacies of the knowledge of numbers with Arjuna? Then calculate." Bodhisattva said : "Sire ! I can." Then Arjuna, the councillor-astrologer said to Bodhisattva : "Prince ! do you know the numerical tables beyond a hundred *koṭis*?" He said : "I know". He (Arjuna) said : "How does a numerical table proceed after a hundred *koṭis*?" Bodhisattva said :

"A hundred *koṭis* is called an *ayuta*.
"A hundred *ayutas* is called a *niyuta*.
"A hundred *niyutas* is called a *kaṅkara*.
"A hundred *kaṅkaras* is called a *vivāra*.
"A hundred *vivāras* is called an *akṣobhya*.
"A hundred *akṣobhyas* is called a *vivāha*.
"A hundred *vivāhas* is called an *utsaṅga*.
"A hundred *utsaṅgas* is called a *bahula*.
"A hundred *bahulas* is called a *nāgabala*.
"A hundred *nāgabalas* is called a *tiṭilambha*.
"A hundred *tiṭilambhas* is called a *vyavasthāna-prajñapti*.
"A hundred *vyavasthānaprajñaptis* is called a *hetukila*.
"A hundred *hetukilas* is called *karaku*.
"A hundred *karakus* is called *hetvindriya*.
"A hundred *hetvindriyas* is called a *samāptalambha*.
"A hundred *samāptalambhas* is called a *gaṇanāgati*.
"A hundred *gaṇanāgatis* is called *niravadya*.
"A hundred *niravadyas* is called a *mudrābala*.
"A hundred *mudrābalas* is called a *sarvabala*.
"A hundred *sarvabalas* is called a *visaṁjñāgati*.
"A hundred *visaṁjñāgatis* is called a *sarvasaṁjñā*.
"A hundred *sarvasaṁjñās* is called a *vibhutaṁgama*.
"A hundred *vibhūtaṁgamas* is called a *tallakṣaṇa*.

"If (atoms) numbering a *tallakṣaṇa* were thrown (down), Sumeru, the Lord of mountains, would wear away. After this, there is the number *dhvajāgravati*, this number (of atoms) being thrown would exhaust all the sand of the river Gaṅgā. After this, there is *vāhanaprajñapti*. After that, (there is the one) named *liṅga*. After that, there is *kuruṭu*. After that, there is the number named *sarvanikṣepa*, this number (of atoms) being thrown would exhaust the sands of a hundred *koṭi* Gaṅgā rivers. After this, there is the number *paramāṇurajaḥpraveśānugata*, which, no other creature except me knows of in the living world, for it has no (comparison, but with) Tathāgata placed on the excellent *Bodhimaṇḍa*, Bodhisattva going for religious anointing." Thus spoke the final Bodhisattva, about to leave home.

Arjuna said : "Prince! How does one enter the table of *paramāṇurajaḥpraveśānugata*[1]?" Bodhisattva said : "Seven *paramāṇurajaḥs* make up an *aṇu*. Seven *aṇus* a *truṭi*, seven *truṭis*, a *vātāyanarajaḥ*. Seven *vātāyanarajaḥs* a *śaśarajaḥ*, seven *śaśarajaḥs* an *eḍakerajaḥ*, seven *eḍakarajaḥs* a *gorajaḥ*, seven *gorajaḥs* a *likṣārajaḥ*, seven *likṣās* a *sarṣapa*, seven *sarṣapas* a *yava*, seven *yavas* an *aṅguliparvan*. Twelve *aṅguliparvans* a *vitasti*. Two *vitastis* a *hasta*. Four *hastas* a *dhanuḥ*. A thousand *dhanuḥs* a *krośa* in *mārgadhvaja*. Four *krośas* a *yojana*. Which one amongst you knows the cube of a *yojana*? And how many *paramāṇurajaḥs* are there in it?" Arjuna said : "Prince, I am stupefied myself, what, alas, of the others of lesser intellect! Prince ! Tell us how many *paramāṇurajaḥs* are there in the cube of a *yojana*." Bodhisattva said : "In the cube of a *yojana*, there are atoms reckoned at a full *niyuta* of *akṣobhya*, thirty thousands of *niyutas*, sixty hundred thousands of a hundred *koṭis*, thirty-two *koṭis*, five into ten hundred thousand, twelve thousand — these together make up the cube of a *yojana*. At this rate, Jambudvīpa comprises seven thousand *yojanas*. Godānīya eight thousand *yojanas*. Pūrvavideha nine thousand *yojanas*. And Uttarakurudvīpa ten thousand *yojanas*. In this calculation, the Lokadhātu comprising the four continents would

come to a complete hundred *koṭis;* Cakravāla and Mahāca-kravāla a hundred *koṭis;* the dust of the Sumeru mountain a hundred *koṭis;* a hundred *koṭis* the four Mahārājika gods; a hundred *koṭis* the Trayastriṃśas; a hundred *koṭis* the Yāmas; a hundred *koṭis* the Tuṣitas; a hundred *koṭis* the Nirmāṇaratis; a hundred *koṭis* the Paranirmitavaśavartins; a hundred *koṭis* the Brahmakāyikas; a hundred *koṭis* the Brahmapurohitas; a hundred *koṭis* the Brahmaparṣads; a hundred *koṭis* the Mahābrahmās; a hundred *koṭis* the Parittābhas; a hundred *koṭis* the Apramāṇābhas; a hundred *koṭis* the Abhāsvaras; a hundred *koṭis* the Parittaśubhas; a hundred *koṭis* the Apramāṇaśubhas; a hundred *koṭis* the Subhakṛtsnas; a hundred *koṭis* the Anabhrakas; a hundred *koṭis* the Puṇyaprasaras; a hundred *koṭis* the Bṛhatphalas; a hundred *koṭis* the Asaṁjñitasattvas; a hundred *koṭis* the Avṛhas; a hundred *koṭis* the Atapas; a hundred *koṭis* the Sudṛśas, a hundred *koṭis* the Sudarśanas; a hundred *koṭis* the Akaniṣṭha gods. This is the Lokadhātu, the Trisāhasra Mahāsāhasra, great and wide. Whatever hundred *yojanas*, whatever thousand *yojanas*, whatever *koṭi yojanas*, whatever *nayuta yojanas* .... etc. ...... whatever *agrasāra yojanas* are there in this (Lokadhātu), are reckoned. You ask how many *paramāṇurajaḥs* are there? It is beyond being counted in numbers, therefore it is innumerable. Therefore, there are innumerable *paramāṇurajaḥs* in the Trisāhasra Mahāsāhasra Lokadhātu."

At this stage of the reckoning, explained by Bodhisattva, Arjuna, the astrologer-councillor, and all the Śākyas, were contented, eager, delighted at heart, joyous and astonished at this wonder. They remained clad in a single cloth. With the rest of their clothes and ornaments, they covered Bodhisattva.

Then Arjuna, the astrologer-councillor uttered these two *gāthās* :

"It is beyond my power, the wonderful ability to reckon (numbers) like a hundred *koṭis*, *ayutas*, *nayutas*, *niyutas*, *kaṅkaras*, *bimbaras*, *akṣobhiṇis* and numbers after them. //23//

"Also, O Śākyas –

"He has by a single utterance, given the number (of atoms) in the Trisāhasra, a particle of dust, a clump of grass, herbs and drops of water. What more astonishing can be achieved by the five hundred?" //24//

Then the hundreds and thousands of gods and men raised hundreds and thousands of cheers, screams and clamours. The Devaputras in heaven uttered the *gāthā* :

"As long as all creatures, past, present and future, have minds to be termed mental stages and discriminating, all that, wide and narrow, has been deprecated, for one single mind knows all." //25//

Thus, O Bhikṣus, all the Śākya Princes were defeated. Bodhisattva alone triumphed. After that, Bodhisattva distinguished himself in every event, in vaulting, jumping, running. The Devaputras in heaven uttered these *gāthās* :

"'By virtue of austerities, penances and good deeds, by self control, by force of forbearance, restrictions of passion, friendship for a *koṭi kalpas*, he has become the Leader with his lightened body and mind. Listen to the excellence of his mind. //26//

"Here, in this householder, you behold the essence of soul; he traverses the ten directions in a moment. He worships innumerable Jinas with many endless jewels and gold in this Lokadhātu. //27//

"You do not perceive his going and coming, he is so endowed (with powers); what speed is there that can astonish him? This unworthy one venerates him." //28//

Thus, Bodhisattva excelled.

Then the Śākyas said : "Let the Prince now be examined

and questioned in (the art of) war. There Bodhisattva stood on one side. The five hundred Śākya Princes fought him simultaneously.

There, thirty-two Śākya Princes stood up to wrestle with him. Then Nanda and Ānanda went towards Bodhisattva to wrestle. They were touched by Bodhisattva's hand in front. Unable to tolerate Bodhisattva's vigour and power, they fell to the ground. Then Prince Devadatta, vain and proud, through strong, haughty and puffed up with Śākya arrogance, challenged Bodhisattva, sporting, going round the entire arena, faced Bodhisattva, then Bodhisattva, unafraid, unhurried, lifted up Prince Devadatta playfully with his right hand, turned him round three times in the air, and in order to chastise his pride, without enmity, with friendly mind, threw him on to the ground. His body, too, was unhurt.

Then Bodhisattva said : "Enough of this argument. All of you together come to wrestle (with me)".

Then they all fell on Bodhisattva, delighted. They, touched in front by Bodhisattva's hand, unable to tolerate Bodhisattva's vigour and power of body, as soon as they were touched by Bodhisattva, fell to the ground. Then hundreds and thousands of gods and men uttered hundreds and thousands of cheers, screams and clamours. The Devaputras rained down a great shower of flowers, and uttered these *gāthās* with one voice :

"In all the ten directions, those *nayuta* creatures, those wicked wrestlers who were like champion athletes, in one moment, touched by the Foremost of men, fell on the earth. //29//

"He can grind to dust the Meru, the Sumeru, the Vajraka and the Cakravālas, as well as other mountains in the ten directions, by (merely) taking (them) in his hands, what wonder then that these weak mortals (are defeated) ? //30//

"Under the most excellent tree, he will defeat the great and wicked wrester, Māra Kṛṣṇabandhu, along with his entire army and horses, led by his banner, by the force of friendship, and will attain supreme enlightenment in the end." //31//

Thus, Bodhisattva alone was victorious.

Then Daṇḍapāṇi said to the Śākya Princes : "We have questioned and seen, lo, now show us (your skill in archery)." Then an iron drum as a target was placed at (a distance of) two *krośas* for Ānanda. After that, an iron drum was placed at (a distance of) four *krośas* for Devadatta. An iron drum was placed at (a distance of) two *yojanas* for Daṇḍapāṇi. An iron drum was placed at (a distance of) ten *krośas* for Bodhisattva. Beyond that were placed seven palm trees and a mechanical boar made of iron. There, Ānanda hit the drum at two *krośas*, but could not go farther. Devadatta hit the drum at four *krośas*, but could not go farther. Sundarananda hit the drum at six *krośas*, but could not go farther. Daṇḍapāṇi hit the drum at two *yojanas*, but piercing it, could not go farther. Whichever bow Bodhisattva bent, each one snapped. Then Bodhisattva said : "Sire, is there any other bow in this city that can bear to be strung by me, and my physical strength?" The King said : "There is, my son." The Prince said : "Where is it, Sire?" The King said : "Son ! your grandfather was named Siṃhahanu, and the bow he had is honoured in the temple with incense and garlands. But no one can string it before drawing it." Bodhisattva said : "Fetch that bow, Sire. We will test it."

Then that bow was fetched. There all the Śākya Princes tried to the best of their ability, but could not string it before drawing it. Then it was brought to the Śākya Daṇḍapāṇi. The Śākya Daṇḍapāṇi put all his strength in his attempt to string the bow, but he could not (do it). Then it was brought to Bodhisattva. Bodhisattva took it in his left hand, and

while rising from his seat, in the *ardhaparyaṅka* posture, strung it with the tip of one finger of his right hand. When that bow was strung, the entire great city of Kapilavastu echoed with the sound of it. All the people of the city in bewilderment asked each other : "Whence is this sound?" Others told them: "Prince Siddhārtha has strung his grandfather's bow, this is that sound." There the hundreds and thousands of gods and men uttered hundreds and thousands of cheers, screams and clamours. The Devaputras from heaven addressed King Suddhodana and the great crowd in a *gāthā* :

"Since the Sage strung the bow without rising from his seat or the ground, there is no doubt that the Sage will achieve his purpose after defeating the army of Māra." //32//

Thus, O Bhikṣus, Bodhisattva strung the bow, and taking up an arrow, shot the arrow with such force, that the arrow pierced Ānanda's drum, and Devadatta's, and Sundarananda's and Daṇḍapāṇi's, his own iron drum ten *krośas* away, pierced the seven palm trees and the mechanical boar, and, entering into the ground, disappeared from sight. The place where the arrow entered the earth, a well was formed, which, to this day, is called Śarakūpa. Then hundreds and thousands of gods and men raised hundreds and thousands of cheers, screams and clamours. All Śākyas were stricken with wonder and astonishment : "O! Wonderful! There is no one equal to him, such is his skill!" The Devaputras from heaven said to King Śuddhodana and the great crowd : "O Men! Why this wonder? Wherefore?

"He it is who will assume the seat of the former Buddhas in this world, and taking the bow of tranquillity, with the arrows of nihility and soullessness, will kill the enemy, sorrow, pierce the web covering vision, and attain supreme *Bodhi*, deviod of *rajas*, and free from grief." //33//

Saying this, the Devaputras commenced strewing divine flowers on Bodhisattva.

Thus, Bodhisattva alone excelled in all human and superhuman activities and arts, which he passed as before, such as : writing, printing, counting, mathematics, wrestling, the art of archery, running, jumping, rowing, shooting darts, on the neck of the elephant, on the back of a horse, on a chariot, in bow and arrow, in firmness, valour, arm-exercise, holding the (elephant) goad, holding the lariat, going up, forward and on water, in boxing, foot wrestling, hairdressing, cutting, piercing, squashing, quivering, piercing faultlessly, piercing the vitals, piercing (at) sound, hitting hard, playing with dice, writing poetry, in books, paintings, beauty, creation of beauty, reading, making fires, playing the lyre and other instruments, dancing, singing, elocution, telling stories, laughing, female dancing, acting, mimicry, stringing garlands, massaging, tinting jewels, coluring clothes, jugglery, interpretation of dreams, birds' cries, women's signs, men's signs, signs of horses, signs of goats, signs of eunuchs, signs of demons, glossaries, Nigamas, Purāṇas, Itihāsas, Vedas, grammar, etymology, phonetics, metrics, planning of sacrifices, astrology, Sāṃkhya, Yoga, Kriyā-kalpa, the art of the courtesans, Vaiśeṣika, economics, (the texts of) Bṛhaspati and Ambhiri, in the lores, the (study of) the calls of animals and birds, logic, working of fountains, bee-keeping, needlework, basketwork, making figures of sandal etc. on the body, perfumery, etc.

Then, at that time, the Śākya Daṇḍapāṇi gave his daughter Gopā to Bodhisattva. She, too, with previous permission of King Śuddhodana, was married to Bodhisattva.

Then Bodhisattva, in the midst of eighty-fore thousand women, showed himself, in accordance with human practice, to be enjoying himself, sporting and being served. Gopā, the Śākya maiden, was anointed the chief queen among all these eighty-four thousand women.

Then Gopā, the Śākya daughter, did not cover her face

on seeing anyone, be it her mother-in-law, her father-in-law, or some relative. They looked at her and considered : "New brides are (always) veiled, but she is always unveiled". Then Gopā, the daughter of the Śākya, hearing these words, stood before all those in the inner quarters, and uttered these *gāthās* :

"Sir! The unveiled one shows up best, sitting, standing or walking; bright jewels blaze on a flagpole. //34//

"Sir! (She) shows up best going, as well as coming, standing or sitting, Sir, everywhere. //35//

"(She) shows up best, Sir, speaking or silent, like the *kalaviṅka* bird, in appearance and in voice. //36//

"A good person, endowed with virtues, shows up best by his lustre, even if he is clad in *kuśa* grass, or nude, or clad in rags, or in miserable attire. //37//

"Sir ! He who has no sin shows up best in everything, like an unadorned child. A sinner is never beautiful. //38//

"Those who have evil in their hearts, but sweetness in speech, like a pitcher of poison spinkled with nectar, are unpleasant to the tough, hard-hearted like mountain slabs, their sight is as repulsive as that of a snake. //39//

"Those who are pleasant to all, to be enjoyed by all like sacred pools, are like pitchers full of curds and milk, their appearance is pure and auspicious. //40//

"Those who long avoid association with sin, who associate only with the good and the three jewels, repudiate evil and engage themselves in the Buddha religion, have an appearance that is fruitful, auspicious and beautiful. //41//

"Those who control their bodies and cover the faults of the body, those who control their speech and are ever of pleasant speech, those who control their sensual desires and are of pleasant mind — what need have they of hiding their faces? //42//

"Even if a thousand layers of cloth were to cover their

selves, they would not cover their hearts with modesty and shame. Those who do not have these qualities, nor truthful speech, are (truly) naked, and even nakeder they roam the earth. //43//

"Those women who always control their sensual desires, do not fix their minds on any other creature, are content with their own husbands, they are unveiled like the sun and the moon, why need they hide their faces? //44//

"Moreover—

"The great sages know my heart. The gods are adept in knowing the minds of others. When my character covers my prudence, what have I to gain by covering my face?" //45//

O Bhikṣus, King Śuddhodana heard these *gāthās*, full of the intelligence of Gopā, the daughter of the Śākya. Hearing this, satisfied, eager, delighted in mind, joyous, with love and benevolence, he bestowed on the Śākya princess a pair of jewel-studded silken cloths, a necklace of wondrous pink pearls worth a *koṭi* hundred thousand, and a gold chain, and exclaimed joyously :

"As my son is endowed with virtues, so does my daughter glow with her own virtues. These two pure souls have come together like butter unto butter." //46//

NOTES

1. Paramāṇurajaḥpraveśānugata : Literally : following the entrance into (ultimate) atom-dust. It is actually a high number, or a method of counting. Likewise, *edakarajaḥ, gorajaḥ, likṣārajaḥ* etc., actually mean infinitesimal sizes of atoms, and not specks of dust on a sheep, a cow, a louse etc.

Chapter XIII

THE EXHORTATION

THUS, O Bhikṣus, when Bodhisattva was in the midst of the inner quarters, came many gods, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍa, Kinnaras, great serpents, Śākya, Brahmā, Lokapālas, uttering their own joyous calls, eager for the worship of Bodhisattva.

Then, O Bhikṣus, at another time, this occurred to the numerous gods, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍa, Kinnaras, great serpents, Śākra, Brahmā and the Lokapālas : "This Good Man is delaying long in the inner quarters. The creatures who are matured for a long time with the four articles of attraction, *dāna*, *priyavākya*, *arthakriyā* and *samānārthatā*, will attain perfect knowledge with the religious instruction of the one who has obtained *Bodhi*, along with it, all these receptacles of *Dharma*, will disappear. Bodhisattva will depart afterwards and attain Supreme Proper *Sambodhi*."

Then they bowed to Bodhisattva respectfully and reverentially, with folded hands. Awaiting with such a purpose, they stood : "When will this happen, that we shall see the most excellent pure soul depart, and after departing, seated under the great tree, vanquish Māra with his forces, attaining Supreme Proper *Sambodhi* endowed with the fourfold Tathagata expertise, endowed with eighteen *āveṇika-Buddhadharmas*, turning the supreme wheel of *Dharma* of twelve forms three times[1], with the great Buddha-sport, as well as the good speech of devotion, satisfying gods, men and the Asura regions?"

There, O Bhikṣus, Bodhisattva, having spent long, innumerable *Kalpas*, was ever constantly beyond being led by others. He himself was the preceptor of all the mundane and

supramundane and knowledgeable in the time, the hour, the moment of all good religious practices for a long time, being Acyuta, and versed in the five sciences. Playing with the *ṛddhipādas*, adept in all *indriyas*, knowledgeable in the proper and improper time, seeking the right moment, like the great ocean approaching the shore, he did not transgress it. Learned in the *jñānabala*, he himself knew all. This is the time for exertion, this is the time for holding back exertion, this is the time for collection, this is the time for compassion, this is the time for indifference, this is the time for speech, this is the time for silence, this is the time for departure, this is the time for asceticism, this is the time for the study of the Vedas, this is the time for fundamental intellectual comprehension, this is the time for judgement, this is the time for approaching the assembly of Kṣatriyas— and so on— this the time for approaching the assembly of Brāhmaṇa householders, this is the time for approaching the assembly for gods, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍa, Kinnaras, great serpents, Śakra, Brahmā, Lokapālas, bhikṣus, bhikṣuṇīs upāsakas, upāsikās, this is the time for religious instruction, this is the time for final dissolution. Everywhere, Bodhisattva is knowledgeable in time at all times, seeking the right moment.

Thus, O Bhikṣus, this is the normal condition of the final Bodhisattvas, that they must certainly be exhorted in the midst of the inner quarters by the Lord Buddhas of the ten directions of the Lokadhātu, with music, blowing of *tūryas*, and other such *Dharmamukhas*.

There, it is said :

Those who are the foremost of beings in the ten directions of the world, expecially for them are these pleasantly sweet *gāthās* sung by the melodious instruments, which exhort the Supreme Man. //1//

"Previously, on seeing the creatures bowed down by hun-

dreds of sorrows, you vowed refuge and succour at your own sanctuary in the world. O Lord, you are the Supreme Well-doer. //2//

"Good Hero, remember your previous vow of good to the world. This is the time, the hour, the moment for you to depart, O Foremost of Sages. //3//

"For the sake of that for which you renounced many kinds of wonderful wealth and your (own) head, hands, and feet, be Buddha, the Controller of men and gods, Foremost in the world, endowed with hundreds of merits. //4//

"Your practised austerities and penances; through good conduct, you the well-doer of the world have forgiven (sins). You are endowed with valour and virtue, in the three worlds. There is none equal to you to meditation or intellect. //5//

"Through you benevolence, O Sugata, (creatures) overcome with anger, and full of the filth of the vices, have become cleansed. Your compassion has (purified) the many ignorant, the liars and those devoid of good qualities.//6//

"Your soul endowed with virtue, knowledge and goodness, O Faultless one, you practise penances, versed in meditation. You irradiate the ten directions, like the clear moon freed from clouds." //7//

These and other beautiful notes of the *tūryas* and calls of the Jinas exhorted the One worshipped by gods and men : "Depart, this is your moment." //8//

To Bodhisattva, O Bhikṣus, living in that excellent and foremost house, adorned with all necessities and prosperities, suitable for pleasant sojourn at will, similar to the heavenly abode, the excellent palace endowed with platforms, turrets, gates, windows, pavilions, well-decorated with all jewels, various ornaments and many drawings, adorned with raised umbrellas, banners, flags, various jewels and nets of bells, hung with many cloths and hundred thousand garlands studded with numerous jewels, hung with pearl necklaces, decked

with bright silks and jewels, covered with silks, garlands and wreaths, fragrant with incensesticks, with frost-cloth stretched over it, enjoyable with the fragrance and beauty of the flowers of all seasons, and the ponds full of white and blue lotuses, with the sweet calls of the *patraguptas*, parrots, mynahs, koels, swans, peacocks, *cakravākas*, *kuṇālas*, *kalaviṅkas*, *jīvaṃjīvas* and numerous other birds, with the floors set with blue sapphire, bright with every kind of beauty, delightfully insatiable to the eyes, able to engender supreme pleasure, in that great and excellent palace, to Bodhisattva as he dwelt there, residing in the most excellent home, with his limbs spotless, pure and clear, adorned with a pearl necklace, his body anointed with excellently scented perfumes and unguents, his body covered with valuable, auspicious, pure, clean clothes, reclining on a bed made exquisitely, with many divine cotton materials, delicate and well laid-out, as pleasant to the touch as *kācilinda*, served on all sides in the midst of the inner quarters, by immeculate, pleasant-looking and auspicious service, as though by goddesses, awakened by the pleasant and sweet notes, sounds and melodies of conch-shells, *bherīs*, *mṛdaṅgas*, *paṇavas*, *tūṇavas*, *lyres*, *vallakīs*, *sampataḍakīs*, *palas*, *nakulas*, *sughoṣakas*, lutes and many *tūryas*, and those women who awakened Bodhisattva with their pleasant, sweet and delightful voices and flutes, through them the exhortative *gāthās* for Bodhisattva were uttered by the Buddhas established in the ten directions, through the sounds and notes of the flute and the *tūrya* :

Women with happy and joyous minds, who played sweetly and pleasantly on the flutes, (sounded) these *gāthās* of divergent and lovely form, through the supernatural power of the excellent Jinas from the ten directions. //9//

"Previously, you took a vow upon seeing these people, ever helpless, suffering from old age, death and other sorrows.

After attaining a state free from old age, supremely free from grief, (deliver them). //10//

"O Good Soul! Leave soon, therefore, the excellent palace, and departing the city, (practise) the conduct of sages, and traversing the regions on earth, acquire the unrivalled Jina wisdom. //11//

"Previously, you had renounced wonderful jewels, your hands and feet and your dear soul. This is the time, today, Great Sage, for you to share out an endless store of piety on earth. //12//

"Previously, you practised perpetually auspicious, pure and unsullied conduct. Great Sage! With unrivalled conduct, (save) the world suffering from many pains. //13//

"You have forgiven a hundred acts, you have forgiven many unpleasant speeches on earth, O Lord of bipeds! Even engaged in forgiveness and self-control. Give your mind to forgiveness and to departure. //14//

"Your firm, unmoving, unshakeable valour, O Sugata! has previously spread wide. Vanquishing the wicked Namuci along with his arms, save the three (worlds) from all evils. //15//

"For the sake of that for which you practised penances and austerities, medicating on the vices and sorrows of Kali, rain you down the nectar-rain, and satisfy the helpless, eternally thirsty. //16//

"Thinking of (your) previous excellent words, depart quickly from this wonderful city. Attaining the sate of immortality and non-grief, you will satisfy the thirsty with nectar. //17//

"You are adept in the practise of intellect, and your wisdom is wide, great and infinite. Show the light of intellect, auspicious knowledge. //18//

"Practise a hundred acts of benevolence, of compassion, joy and indifference. Whatever good conduct you have practised, share that conduct with the world." //19//

Thus, these *gāthās*, beautiful as the flowers of virtue, were uttered by the radiant Jinas of the ten directions through the variously sounding *tūryas*, exhorting the prince in his bed. //20//

Whenever the joyous and amorous women played lovely and sweet music on the *tūryas*, the Jinas of the ten directions, Lords of the gods and men, also played on the *tūryas* their excellent words. //21//

"You have done so much for the good of men, made your virtues your own, as you went your way. Remember, remember, your previous austerities and penances; (aid) go quickly to the great tree, touch the immortal state. //22//

"Thirty men and gods, devoid of Jina qualities, give their minds to you, O powerful one! Bestower of nectar! Possessor of the ten *balas*! O Lord of men, worshipped by the learned, quickly distribute the nectar. //23//

"In your previous births, you renounced wealth, jewels, gold, your friends, dear ones, and sons on this earth, along with its numerous cities. You even renounced your own head, your hands, feet and eyes, engaged as you were in the Jina virtues, doing good to the world. //24//

"Previously, when you were a king and the son of a king, men before you spoke these words : "Give me this earth along with its numerous cities"; you gave them away, untroubled in mind. //25//

"Previously, O Lord of men, when you were born a Brāhmaṇa, you saved your elders and harmed no other. O Supreme Brāhmaṇa! You established the good of many. Depart, therefore, the home of the gods, O Lord! //26//

"Previously, O Prince, when you were born a great Ṛṣi,[2] King Kali cut off your limbs in anger. (But) you performed your duties with untroubled mind, as blood flowed from your hands and feet. //27//

"Once again, when you were born the son of a Ṛṣi,[3] al-

ways engaged in difficult penances in the cave of the great mountain, you were killed by a king with a poisoned arrow. You still had mercy on that king, and were of untroubled mind. //28//

"Previously, O Meritorious One, when you were born the Lord of deer,[4] a man, distressed in the excessive water of a mountain river, was placed on the dry ground by you with goodwill. You helped your enemy, with untroubled mind. //29//

"Previously, O Lord of men, when you renounced your son,[5] the new gem fell into the ocean; that great ocean fell away and dried up for you and you, firm in your strength and controlling fear, obtained that jewel. //30//

"Previously, O Handsome one when you were born a noble Ṛṣi,[6] a Brāhmaṇa came to you (saying) : 'Be my refuge.' You said, O Sage : 'Noble Brāhmaṇa, let the enemies come to me.' You gave up your own body, but you did not give up the Brāhmaṇa. //31//

"When previously a Ṛṣi living under a tree said[7]: "Count how many leaves there are", you knew it well and counted well the leaves, without error, and gave the complete (answer). //32//

"O Well-born! O Meritorious One! Previously, when you lived in a tree,[8] you never forsook it, even when it withered, knowing it to be your home. The king of gods, delighted at knowing your merits, once more restored the tree to its former magnificence. //33//

"These, O Great Meritoriors One, are your unrivalled practices of austerities and penences, while traversing the path of virtue. Discard the earth with its cities, this is your moment, place the world quickly at the feet of the noble Jina." //34//

As the Noble One, decked with many jewels and fine clothes (sat there), the magnificent *tūryas* played, and the

powerful Jinas of the ten directions uttered these sweet melodious *gāthās* through the notes of the *tūryas.* //35//

"Your vow, for many *kalpas*, O lamp of the world, has been to succour the earth overwhelmed by old age and death. Remember your previous vow, O Lion amongst men, this is your moment of departure, O Lord of bipeds. //36//

"In your *nayuta* births, you gave away much in donations, much wealth, gold, jewels, fine clothes decked with gems, (your) hands and feet and eyes;[9] (your) beloved sons, and prosperous kingdoms were renounced by you, and you never behaved harshly towards your suitors. //37//

"O Youthful King! O Moon-bannered! O Compassionate! O Jewel-crested, with handsome teeth, bright as the moon, doing these (good deeds), O Valiant one, O Handsome-eyed king, you have eclipsed many *nayuta* kings, engaged in charity. //38//

"O Sugata! Your actions of good conduct for many *kalpas*, as pure as gems is your purity of conduct, you have traversed this path and preserved your conduct as the *camarī* (preserves) its (tail) hair. Engaged in good conduct, you do this for the greater good of the entire world. //39//

"Lord of elephants[10]! You were struck with an arrow by the greedy foe. You showed him mercy and compassion by shading him in the hot sun. You gave up your beautiful tusks, but did not give up the rule of good conduct. This and others you did, in your (code of) good conduct. //40//

"While engaged in forbearance, you bore on earth many evils, thousands of sorrows, much unpleasant speech, killing and imprisonment. Those men whom you previously served with all pleasures became your killers— that, too, you have forgiven. //41//

"When you lived in the caves of the great mountain as a bear,[11] O Lord, you saved a frightened man from the icy waters, and served him with various fruits and roots, and

with all pleasures, he quickly became your killer— that, too, you have forgiven. //42//

"Your valour was firmly established, immovable, unshakeable, you (attained) various qualities and knowledges by penance and austerities, and reached *Bodhi*. You made Namuci powerless and subordinate (to you) through your valour and power. O Lion amongst men! This is the moment for your departure. //43//

"You were previously born an excellent golden horse here;[12] you travelled fast through the sky to the island of the R¯akṣasas out of compassion. There you placed men in the evil state in comfort; these and many other acts of valour and miracle you have performed. //44//

"You who have destroyed pain by austerities, self-control and tranquillity, O Foremost among meditators, after controlling the light, frivolous mind, engaged in worldly desires, you have manifested your merits here for the good of the world by engaging in meditation. This is your moment, Noble Soul, for meditation and miracle. //45//

"Previously, you were a tranquil Ṛṣi[13] engaged in meditation. Men without a king accepted you and anointed you king. You made them the possessors of the *kuśalas* and placed them on the path of Brahmā. After departure, all those men went to the Brahman abode. //46//

"In all directions, in the various branches of learning, you are well-versed; you are adept in the world, and in the knowledge of speech, the knowledge of senses, in justice and in conduct, and in various ideas. This is the moment, O Prince, for your departure. //47//

"Previously, you, upon seeing this body of men suffering from false vision, and numerous sorrows (such as) old age and death, placed them, beyond (the knowledge of) existence and annihilation, on the straight path, delusion removed, for the sake of great good to the world." //48//

Thus, with many beautiful and varied excellent *gāthās* sounded on the *tūryas* did the powerful Jinas exhort the Hero. "Seeing the sorrowful body of men here, do not neglect (them), this is the time for you to depart for excellent enlightenment." //49//

Adorned with various clothes, jewel necklaces, scents and garlands, amorous and joyous women (surrounded) the Foremost soul of pleasant mind, whom they awakened by blowing on the *tūryas*, (when) the *tūrya* emitted a king of *gāthā*, the experience of Jinas. //50//

"That for the sake of which, you renounced all that is hard to renounce, in many kalpas, and practised good conduct, forbearance, valour and meditation inspired by intellect, for that good of the world, the time has now approached. Think at once of departure, do not delay, O Leader! //51//

"Previously, you renounced a store of jewels, ornaments of gold and silver; in those births you performed numerous sacrifices; you renounced wife, son, daughter, (your) body, (your) kingdom, life; for the sake of enlightenment, you, O Immeasurable One, renounced that which is hard to give up. //52//

"You were born as Adīnapuṇya, that king of renowned prosperity, as Nimindhara, as Nimi, as Kṛṣṇa, Brahmadatta, as Kesarī, as Sahasrayajña, as Dharmacintī, as Arcimān, as Dṛḍhadhanu,[14] contemplating well on the poor souls, you renounced that which is hard to give up. //53//

"You were the One who was born as Sutasoma, Dīptavīrya and Puṇyaraśmi; you were greatly charitable, powerful and grateful; Royal Sage, as beautiful as the moon, you showed (yourself) as Satyavardhana, Subhāṣitaṃgaveṣī and the gentle Sumati.[15] //54//

"You were born as Candraprabha, Viśeṣagāmin, Diśāmpati Reṇu; and as the valiantly charitable king of Kāsī, as Ratnacūḍa and Śāstaga. As these and other monarchs, who

renounced that which is hard to give up, you rained down gifts, so rain down *Dharma* (now). //55//

"Previously, you saw the best of creatures, (numerous) as the sands of the Gaṅgā, worshipping Buddha with immense devotion. Searching for excellent and foremost enlightenment for the sake of the emancipation of (all) creatures, the moment has now arrived for you to depart from the excellent palace. //56//

"First you worshipped Amoghadarśin with *śāla* flowers. The next moment, you looked on Virocana with favour. You (then) gave a *harītakī* to Dundubhīśvara. Bearing grass, you looked on Candana's house. //57//

"Seeing Reṇu entering the palace, you threw a handful of powdered jewel. You praised Dharmeśvara as he instructed *Dharma*. Seeing Samantadarśin you uttered the words : "Salutations, salutations!" Delighted, you threw a gold necklace on Maharṣi's shoulders. //58//

"(You have) given Dharmadhvaja a robe, Nirodha a handful of *muṅga*; an *aśoka* flower to Jñānaketu, a drink of *yavāgū* to Sārathi. (You have) given a lamp to Ratnasíkha, herbs to Padmayoni, a pearl necklace to Sarvābhibhū, and given a lotus to Sāgara. //59//

"(You gave) an waning to Padmagarbha, a rain-bed[16] to Siṃha, gave *ghee* to Śālendrarāja, cream to Puṣpita, a *kuruṇṭa*[17] flower to Yaśodatta, food to Satyadarśin, saluted Jñānameru with (your) entire body and (gave) clothes to Nāgadatta. //60//

"(You gave) sandalwood to Atyuccagāmin, with a fist of sharp iron[18], you gave a lotus to Mahāvyūha, jewels to Raśmirāja, a handful of gold to Śākyamuni[19], praised Indraketu, (gave) a crown to Suryānana, and a gold-edged robe to Sumati. //61//

"You gave jewels to Nāgābhibhū, a silken bed to Puṣya, a jewelled umbrella to Bhaiṣajyarāja, a seat to Simhaketu, a

jewelled net to Guṇāgradhāra, all musical instruments to Kāśyapa, powdered scent to Arciketu, flowers to Caityaka. //62//

"(You gave) a pavilion to Akṣobhyarāja, a garland to Lokapūjita, you gave a kingdom to Tagaraśikhin, all scents to Durjaya, to Mahāpradīpa, you gave your soul, to Padmottara, ornaments, to Dharmaketu, flowers and lotuses to Dīpakarī. //63//

"These and other best of creatures, who were worshipped previously, were offered various wonderful venerations in other births; remember those past Buddhas, and worships of those teachers. Do not neglect the helpless beings, depart. //64//

"At the very sight of Dīpaṅkara, you obtained excellent forbearance, you obtained mastery over the five-fold imperishable unopposed sciences.[20] Therefore, each succeeding Buddha, by thinking of worship, were introduced in the innumerable *kalpas* in all the Lokadhātus. //65//

"At the end of the innumerable *kalpas*, those Buddhas have reached annihilation. They are all your own selves. Where have their names gone? All existing objects are subject to decay and destruction, there is nothing eternal in conditioned things. Enjoyment of desires and the kingdom is transient. Depart the excellent city. //66//

"Old age, disease and death come, terrible horrors, and the fierce and dreadful fire at the end of the *kalpa*. All existing objects are subject to decay and destruction, there is nothing eternal in conditioned things. Creatures are in great misery . . . . .[21] Depart, O Meritorious One!" //67//

When the women aroused the Lord of men on his comfortable bed, with the music of the *tūryas*, flutes and various (other) instruments, this (speech) emanated from the *tūryas*. //68//

The three worlds are burning with the sorrows of old age

and disease, blazing in the fire of death, and without a protector; the deluded world seeking sanctuary, tosses around like a bee in a pitcher. //69//

"The three worlds are transient, like the clouds of *śarat*, the world is like a drama, like breaking waves; it is light and fleet like the mountain rivers, life flashes on earth like lightning in the sky. //70//

"On earth and in heaven, people are on the path of the three-fold evils, and ignorance. The foolish ones go round and round in the five-fold conditions,[22] like the turning of a potter's wheel. //71//

"The world (overwhelmed) with delightful sights, pleasant sounds, delicious smells and tastes, pleasures of mice touches, is caught in the snare of Kali, just as the monkey is caught in the hunter's snare. //72//

"The desires are full of fear and depravity ever causing enmity, leading to great grief and trouble, like the edge of a sword, like poison leaves and should be avoided by noble persons, like pots of filth. //73//

"Causing grief in memory, causing darkness, causing fear, always the root of sorrow, causing the growth of worldly longings, the desires are ever full of fear and depravity. //74//

"As a fire once alight is full of fear, so are desires known to noble persons. They are like quagmires, like the blade of a sword, like the edge of a razor dipped in honey. //75//

"As the head of a serpent, as a pitcher of filth are desires known to the learned; like a spear, like the flesh of a Brāhmaṇa, full of enmity, like a dog's bone. //76//

"These desires are like the reflection of the moon in water, like an echo on the mountain, like a shadow, like a play, and like a dream— this is known to the learned. //77//

"These desires are momentary, empty, as unreal as the mirage, as false as the bubbles of foam, they are known to arise from imagination by wise men. //78//

"In early youth, when (people) have beauty, this foolish course seems dear and beloved. When the power of the body is destroyed by old age, disease and sorrow, they abandon it as animals a dried-up river. //79//

"(To them) prosperous with wealth and crops, this foolish course seems dear and beloved. When they lose all their wealth and become poor again, they abandon it as men abandon an empty forest. //80//

"As delightful as a tree full of flowers or a tree full of fruits is a charitable man. (But) when he has lost his wealth, is stricken by old age, and a beggar, he is as repulsive as a vulture. //81//

"O Lord! (A man) with wealth and strength, with superior beauty, is delightful to the senses when united with his beloved. (But) overwhelmed with old age, disease and sorrow, poverty-stricken he is as repulsive as death (itself). //82//

"Worn out by old age, youth being past, one becomes like a tree struck by lighting (or) a dilapidated house, all fearful. Tell (us) at once, O Sage, (the means of) extinction of decay. //83//

"Old age withers away men and women, as the *mālu* creeper[23] the dense *śāla* forest. Old age robs one of valour, strength and vigour; old age (leaves) a man as though submerged in a quagmire. //84//

"Old age distorts beauty. Old age robs one of power, robs one of strength and fortitude. It even robs one of happiness, it defeats one. Old age causes death, old age robs away radiance. //85//

"The world, beset by many hundred diseases and various ills, is like a deer in the midst of fire. Look on the world suffering from old age and death, and instruct at once (the means of) the extinction of pain. //86//

"As the terrible cold weather in winter robs the radiance of grass, shrubs and herbs in the forest, similarly, disease

and old age steal away radiance, and the senses lose beauty and vigour. //87//

"Old age and death together destroy wealth, crops and great property, they cause pain, they cause blows, they cause hatred of dear ones, they cause burning like the sun in the sky. //88//

"Death, transition and fall are the actions of time, (as is) the separation from dear objects and persons; non-return and non-association, like the leaves and fruits of trees, and the rivertide (should be practised). //89//

"Death makes one lose control. Death carried (life) away as the river (carries away) wood. Helpless man roams about alone, subject to the fruit of his work, dependent. //90//

"Death swallows many hundred creatures as the *makara* swallows animals that live in the water, Garuḍa (swallows) serpents, the lion (swallows) an elephant, and the fire (swallows) grass, herbs and other objects. //91//

"The vow you made to free the world from many hundreds of similar ills— remember that previous vow. This is the time for your departure." //92//

When the joyous women awakened the Great Sage with *tūryas*, these wonderful *gāthās* emanated from the notes of the *tūryas* by Sugata's power. //93//

"All conditioned things break easily, they are momentary like the lightning in the sky. Your moment has arrived, this is the time for your departure, O Suvrata! //94//

"The predispositions are transient and non-lasting, breakable like a pitcher made of unbaked clay, like something borrowed from another person, they are momentary like a city made of dust. //95//

"The nature of predisposition is to be annihilated; it is moving, like plaster washed away in monsoon, like a sandy riverbank, dependant upon cause, naturally weak. //96//

"Predisposition is like the flame of a lamp, its nature is

quick production and dissolution. It is unstable like the wind, insubstantial and weak as foam. //97//

"Predisposition is inert and empty, to be seen like the trunk of plantain tree, deluding the kind like magic, deceiving fools, like an empty fist. //98//

"All predisposition issues from reasons or causes. It all comes from mutual reaction of courses, that true foolish men do not realise. //99//

"Just as *muñja* and *balbaja*[24] together are joined to weave a rope with the force of exercise, and a machine to lift water from the well has a wheel, neither can exist without the other. //100//

"Similarly, all wordly objects are produced by co-operation between materials. They are not found singly, and in sequence. //101//

"As a seed bears a shoot, but the seed in not the shoot, likewise, it does not abide in that, since all objects are transitory and continuous by nature. //102//

"Predisposition is caused by ignorance, but that does not truly abide in predisposition. Predisposition and ignorance are empty and inert by nature. //103//

"An impression is seen to come from the seal, but the transference of the seal is not experienced. It is not there, nor is it permanent. Thus, the continuity of predisposition is transitory. //104//

"Dependant on the eye and the form, vision is produced. The form is not in the eye, and the transference of the form is not in the eye. //105//

"The qualified are agreeable because (they are) soulless. Again, the agreeable are imagined as soul. The opposite is untrue and imaginary. Vision is produced from that (soul). //106//

"The Yogī knows that (the soul) is produced by the destruction of knowledge, and disappears with the production

of knowledge, and sees the present, past and future as empty like magic. //107//

"As fire is produced by the three causes combined— the *araṇi*, the lower *araṇi* and the movement of the hand— the action is easily checked. //108//

"When a learned man enquires from where it comes and where it goes, he searches in all directions, but cannot find out (the place of) its coming and going. //109//

"The causes of action are the elements mass (*skandha*), nature (*dhātu*) and physical sense (*āyatana*), desire and ignorance. They combine for the creation of existence, but that is not observed as being real. //110//

"Syllables are produced from the throat, that lips and the palate by turning the tongue. But not a single syllable is to be found in the throat or the palate. //111//

"It emanates by the concord of the causes— speech, mind and intellect. (But) the mind and the intellect are invisible, and cannot be observed externally or internally. //112//

"On observing, one detects the production and destruction of the audible speech sound. They last a moment and are empty; all speech is like a echo. //113//

"Just as sound emanates from *tūṇas*, *lyres*, and *sughoṣas*, produced by the combination of the three— the string, the wood and the effort of the hand, similarly, when a learned man enquires whence it comes and where it goes, he searches in all directions, but cannot trace its coming and going. //114-115//

"Similarly, by causes and reasons do all conditioned objects function. The Yogī, by seeing truth, sees conditions to be empty and inanimate. //116//

"This is of such a nature as you saw (when you were) Buddha Dīpaṅkara. As you yourself realised, make gods and men realise it too. //118//

"The world burns with contrary, non-existent and imaginary passions and vices, O Hero! Release the flow of cool water in the form of nectar from the cloud of (your) compassion. //119//

"That for the sake of which you bestowed donations on the wise for many *koṭi kalpas*, collect those Ārya prosperities from the living beings after attaining supreme *Bodhi*. //120//

"Remember your previous deeds, O Charioteer of souls! Do not neglect the ignoble, impoverished, poor and sorrowful (beings), collect Ārya prosperity for them. //121//

"Good conduct has ever been well preserved in you, for the sake of blocking the states of evil. You will show the excellent immortal gate of heaven to many *koṭis* of beings.//122//

"Remember your previous deeds, closing the door to the state of *niraya*, open the immortal gate of heaven, accomplish the idea of one endowed with good conduct. //123//

"Forbearance is ever well-preserved in you, for the sake of pacifying the resistance and anger of embodied beings. Making the creature cross the ocean of existence, establish them in goodness, prosperity and tranquillity. //124//

"Remember your previous deeds. Do not neglect those who are over-whelmed with enmity, malice and violence, not those who indulge in violence. Place this earth on the plane of forbearance. //125//

"That for the sake of which you served valour, acquiring the boat of piety, making the world cross the ocean of existence, place it in goodness, prosperity and tranquillity. //126//

"Remember your previous deeds. The world is deluded by the fourfold sin. Through your valour, strength and heroism, save at once the leaderless creatures. //127//

"That for the sake of which you underwent the rigours of meditation and search, O Gentle One! "I will place these (creatures) of deluded and vulgar senses on the noble path." //128//

"Remember your previous deeds. Do not neglect this world overpowered in the network of pairs and assailed by sorrow, place these beings in single-minded meditation. //129//

"Intellect was previously well-considered in you, in this world covered with the dense darkness of delusion and ignorance. You will bring the vision of truth to eyes which have seen many hundred religions. //130//

"Remember your previous deeds. Give to the world covered with the dense darkness of delusion and ignorance, supreme intellect, wonderous radiance and pure and unhindered eye of piety." //131//

Thus, these *gāthās* emanated from the music of the *tūryas* (played by) the women, hearing which, the mind, abandoning sleep is inspired to supreme foremost *Bodhi.* //132//

Thus, O Bhikṣus, Bodhisattva in the midst of the inner quarters, became one with listening to *Dharma*, and became one with *Dharma* accepted in his mind. Why was that? Because, O Bhikṣus, Bodhisattva had been full of respect towards *Dharma*, wanted *Dharma*, desired *Dharma* and loved *Dharma*, out of zeal for the doctrine of *Dharma*. He was unsatiated in the search for *Dharma*, the propagator of *Dharma* as he heard it, the charitable donor of the supreme great *Dharma*, the instructor in vegetarian *Dharma*, unenvious by donation of *Dharma*, without the close-fistedness of (ordinary) teachers, experienced in *Dharma* and its minor factors, a hero in the propagation of *Dharma*, losing himself in *Dharma*, rescuer of *Dharma*, refuge of *Dharma*, asylum of *Dharma*, engaged in *Dharma*, comprehending *Dharma*, adept in forbearance, acting the *Prajñāpāramitā*, experienced in the means (of salvation).

There, O Bhikṣus, Bodhisattva, showing the *iryāpathas* to the entire inner quarter by his great means, skill and mastery, with necessary zeal, following the human deeds and natures of the previous Bodhisattvas, who had gone beyond

worldly affairs, exhibiting these enjoyments of desires out of non-desire due to maturity of soul, for long versed in the vices of desire, showing unrivalled supremacy over the world buy the treasure of virtues, collected through unlimited good religion, showing pleasure in sensual enjoyment beyond gods and men, made supremely desirable through various essential wonderous sights, sounds, smells, tastes, and touch, showing immense control of his own mind over all sensual pleasures, maturing beings who has collected food religion through the power of earlier vows, by dwelling in communal life, placed in the midst of the inner quarter, with his mind tortured by the grief and the evils of all the worlds, seeing the moment for the maturity of the elements of the creatures as invited, Bodhisattva, to an excessive extent, remembers his previous promises at that moment, faced the Bodhisattva religion, and brought to realisation the power of his vow. Great compassion fro the creatures entered into him. He thought of the salvation of the creatures. He observed that all prosperity ended in destruction. He realised that the world is full of many dangers and fears. He broke the fetters of Māra and Kali. He freed himself from the bonds of worldliness. And he sent his mind towards *nirvāṇa*.

Thus, O Bhikṣus, Bodhisattva, knowing well from beforehand the vices of worldliness, not desiring (anything) by refined purpose, not desiring (anything) by the acceptance of all objects, seeking Bodhisattva religion and *nirvāṇa*, indifferent to worldliness, engaged in the Tathāgata sphere, untouched by the Māra region, perceiver of the burning evils of the world, desirous of extricating (himself) from the three elements, adept in departing from the worldly vices, desirous of asceticism, purposeful of departure, bent upon discrimination, engaged in discrimination, inclined towards discrimination, desirous of (departing) to the edge of the forest, yearning for seclusion and tranquillity, engaged in the wel-

fare of oneself and others, valiant in supreme dispassion, seeking the prosperity, welfare, happiness, attainment and preservation of the wealth of the world, compassionate towards the world, desiring welfare, sojourning in benevolence, greatly merciful, adept in the articles of attraction, always of untroubled mind, adept in instructing mature creatures, full of affection towards all creatures as though to an only son, impartially discarding all objects, engaged in distribution of charity, applying himself to renunciation, open-handed, valiant in renunciation, performer of sacrifices, prosperous in virtue, collector of virtuers, his mind controlled and cleansed pure from vices and envy, superior, lord of supreme charity, undesirous of returns after donation, valiant in donation, born for the defeat of enemy forces of pain, such as desire, yearning, greed, enmity, vanity, pride, infatuation and envy, releasing himself from the bonds of creation through omniscience, armoured in the mail of a mind full of great renunciation, compassionate to the world, desirous of its welfare, his valour clad in armour and mail, powerful in the power and courage of the great compassion, dependant on the salvation of creatures, armed with non-return, equal feeling towards all creatures, and renunciation, gratification of creatures' desires at will, the repository of *Bodhi* piercing targets unerringly to a hair, who has promised *Bodhi* at the end, his banner unlowered, who donated gifts for the purification of the three *maṇḍalas*,[25] firmly armed with adamantive supreme knowledge, desiring well-controlled pain, endowed with good conduct, virtues and character, himself protective of body, speech, mind and end of work, looking with fear on the minutest evil, of well-purified conduct, with a mind devoid of dirt, pure and clear, a mind abhorring all kinds of evil speech, offensive speech, raillery, harsh words, criticism, chastisement, scolding, killing, imprisoning, restriction causing pain, and untroubled mind, endowed with the fra-

grance of forbearance, with a mind uninjured, unhurt, non-malicious, making an effort at hot valour for the sake of all the creatures, with memory of the firm assumption of the acquisition of all good religion and non-return, with good intellect and good meditation of a non-fickle mind, single-minded in meditation, adept in collecting piety, having received the light, darkness having departed, his mind devoid of the sorrows of transience and inauspicious objects, versed in the path of *smṛti*, *upasthāna*, *samyakprahāṇa*, *ṛddhipādas*, *indriyas*, *balas*, *bodhyaṅgas*, his mind fixed on truth, all *Bodhipakṣadharmas* and well-preparedness, an intellect purified by the insight into tranquillity, seer of *Pratītyasamutpāda* and truth, not led by others due to the experience of truth, sporting in the pleasure of the threefold salvation, descended due to the law that all religious are false, like magic, a mirage, a dream, the reflection of the moon in water, and on echo.

Thus, O Bhikṣus, this requittal occurred to Bodhisattva—thus he sojourned in religion, thus virtuously sojourned in self, thus sojourned engaged for the sake of all creatures. To a greater extent exhorted by these *gāthās* emanating from the music of the *tūryas*, by the established Buddhas of the ten directions, he at that time realised the four *Dharmamukhas* matured in the inner quarters, of the former Bodhisattvas who approached the final birth. Which four? *Dāna*, *priyavacana*, *arthakriyā* and *samānārthatā*. He realised the *Dharmamukha*, the four articles of attraction, application and purification. He realised the *Dharmamukha* the general purpose of the family of three jewels,[26] and the omniscience of the three-fold destruction, concentration of mind, acquisition of power, and the subject of non-return. He realised the *Dharmamukha* the desire of not forsaking all creatures and descending in great compassion. He realised the *Dhamamukha* the certainty of searching for discrimina-

tion in all *Bodhipakṣadharmas*, acquisition of knowledge and the special power of worldliness and *Mahavyūha*.[27] Realising the four *Dharmamukhas*, Bodhisattva, for the sake of the inner quarters, so refined them at that time with such refinements of miracles that refined by the refinements of miracles, the hundred thousand *Dharmamukhas* issued forth from the music by Bodhisattva's power :

Out of compassion towards beings, with generous purpose, desire and wish, for the sake of supreme *Bodhi*, the mind emerged and issued forth in the sound and form of *tū rya* notes. //133//

"Faith", "tranquillity", "esteem" and "respect", "humility", "deference to preceptors", "inquiry", "search for good" and "mindfulness"— these words issued forth. //134//

The words "charity", "overcoming (passion)", "control" and "good conduct", the word "mercy" and the word "valour", the words "meditation", "accomplishment" and "*samādhi*", the "means of intellect" were the words which issued forth. //135//

The word "for amity", the word "for compassion", "*pāramitā*" and "*upekṣā*", the word "knowledgeable", the word "maturity of creatures through certainty of the four articles of attraction" issued forth. //136//

The word "the varieties of *smṛti* and *upasthāna*, the proper *prahāṇas*[28] as well as "*ṛddhipādas*", "the five *indriyas*", "the five varieties of *bala* and the word "*Bodhyaṅga*" issued forth from the *tūryas*. //137//

The words, "the eight-fold path", "the varieties of *bala*", the words "distress through transient grief", "soullessness" and "distress through the inauspicious" issued forth from the *tūryas*. //138//

The word "dispassion", the word "discrimination", the word "knowledge of decay", the word "non-production", the word "non-obstruction", the word "homelessness", and the word "*nirvāṇa*" emanated from the *tūryas*. //139//

Thus, words issued forth from the *tūryas*, under the influence of the word "*sambodhi*", hearing which, everyone, delighted and enlightened, approached the Great soul for *Bodhi*. //140//

Thus, O Bhikṣus, Bodhisattva, in the midst of the inner quarters, matured those eighty-four thousand women in supreme proper *Bodhi* and many hundred thousand gods, arrived there.

Thus, at the time of Bodhisattva's departure, at that moment, a Tuṣitakāyika Devaputra named Hrīdeva, came to the palace where Bodhisattva was, at the end of the night, surrounded and preceded by a thousand Devaputras, for the sake of supreme proper *sambodhi*. Approaching in the sky, they addressed Bodhisattva in these *gāthās* :

"O Famed One! O Lion amongst men! You have shown the descent (from heaven) to the world. You have shown your birth. You have shown (yourself) following your deeds in the inner quarters. //141//

"Many gods and men on earth have become mature after attaining *Dharma*. This is the (proper) moment today, give you mind to departure. //142//

"An imprisoned (man) cannot free (one), nor can a blind man show the way. A free (man) can free (one), a (man) with vision can show the way. //143//

"Those creatures, slaves of passion, who are attatched to home, wealth, son and wife, should be taught by you. Be desirous towards departure. //144//

"Forsaking prosperity, passionate spot, (the earth) with its four islands, and the seven jewels,[29] depart, (so that) knowing this, the world along with men and gods, (also) wishes (to depart): //145//

"Moreover, you enjoy the happiness of meditation and piety, and you are not attatched to passions. Then awaken the hundreds of gods and men sleeping for (so) long. //146//

"This youth passes away soon, it is as swift in its journey as the mountain river. When your youth is past, the mind to departure does not seem proper. //147//

"Then, in the first flush of your youth, depart! Carry out your promise, do the needful for the gods. //148//

"There is no satisfaction through enjoyment of sensual pleasure, like the waters of the salty ocean. (Only) those are satisfied, whose intellect is noble, superhuman and pure. //149//

"You are dear and beloved to King Śuddhodana and to the kingdom, with a face like a lotus. (Yet) think of departure.' //150//

"(Creatures) burning with the fire of pain, helpless, fettered with tight bonds; O Unrivalled Hero! Place (them) on the tranquil path of salvation at once. //151//

"You are the physician, knowing all the elements, to the long-ailing, infected with the disease of existence. By applying your healing power, place them at once in the comfort of *nirvāṇa*. //152//

"Men and gods are stone blind, eyeless, captured in the web of vision impaired by delusion; purify (their vision) at once, (and give them) the vision of intellect-light. //153//

"Many gods, Asuras, Nāgas, Yakṣas and Gandharvas look on (thinking) : "We shall see the attainment of *Bodhi* and hear *Dharma*." //154//

"The Lord of serpents will see his house illuminated by your radiance; he will do endless worship— fulfil his penance and his desire. //155//

"The four Lokapālas attend on you with their army : "We give four vessels to the *Bodhi*-bannered when our desires are fulfilled." //156//

"Brahmā of tranquil conduct and benevolent speech, achieving compassion, (says) : "I will worship the Lord of man who will turn the Supreme Wheel." //157//

"The goddess matured by *Bodhi*, who dwells in this *Bodhimaṇḍa*, (says): "He will truly spring up here, I will see the *Bodhi* of the Enlightened One." //158//

"Truly Bodhisattva shows the actions in the inner quarters. Go you before, there will be none after them. //159//

"Remember Dīpaṅkara's saying, sweet voiced and sweet toned. Utter the voice and tone of Jina, true and unfailing." //160//

NOTES

1. Twelve forms, three times : The wheel of *Dharma* is turned three times, i.e., stages in development of the knowledge of the four *Āryasatyas*. The first turn is the way of seeing these four truths, the second, the way of putting them into effect, the third, the way of no longer needing religious training. The four truths multiplied by the three turns make up the twelve forms.
2. A great Ṛṣi : A sage, Kṣāntirati, lived in a forest where king Vasanta of the northern lands, nicknamed Kali for his cruelty, came with his queens and mistresses. On seeing the Sage, the women came to him to listen to religious instructions. This incensed King Kali who cut off the Sage's hands and feet. However, the Sage forgave the King, but the King had to go to hell. Bodhisattva was that Sage. (Bodhisattvāvadāna-Kalpalatā, No. 38. Other versions to be found in Khāntivādī Jātaka, No. 313).
3. The son of a Ṛṣi : Suvarṇaśyāma or Śyāma was the son of a Niṣāda couple who had embraced asceticism, and lived in a cave in the Himālaya. Śyāma's parents became blind through misdeeds performed in a previous existence, and it fell to their son to take care of his parents. All the animals in the forest loved him and did not fear him. One day, when he had gone to fetch water with the help of two deer who carried his pitcher, Pihiyakṣa, the king of Vārāṇasi, had come to the mountain to hunt, and saw Śyāma. Mistaking him to be some superhuman creature, he shot him with a poisoned arrow. However, later when he spoke to Śyāma, he realised his mistake and asked his forgiveness. However, due to the piety of his parents, and his own truthfulness, Śyāma regained life and his parents recovered their sight. Bodhisattva had been Śyāma in a previous birth. (Śyāmajātaka, Jātakārtha-varṇanā No. 540).

4. The lord of deer: A man named Mahādhanaka in the city of Vārāṇasi under the region of Brahmadatta, had incurred so many debts that he attempted to kill himself by throwing himself into the Gaṅgā. But the tide carried him far away and he cried piteously for help. A golden Ruru deer on seeing his danger, sprang into the river and carried him on his back to safety. There he fed him on fruits and roots and finally took him back to the city. On his return, the treacherous man told the King that he knew of a golden deer and led the King and his men there. However, the King was so captivated by the pious words of the deer who was actually Bodhisattva in a former birth, that he swore never to harm any beast or bird, and the deer went back to the city to impart religious instructions to the Queen. The King had resolved to kill the traitor, but desisted at Bodhisattva's command. (Rurujātaka, ibid. No. 482).
5. You renounced your son: This may have reference to Viśvāntara Jātaka (Ibid. No. 547), since Bodhisattva as Viśvāntara gave his son Jāli away. But the next part, about the gem, is difficult to locate.
6. A Noble Ṛṣi: Another allusion I have been unable to locate.
7. A Ṛṣi living under a tree: Another allusion I have been unable to trace.
8. When you lived in a tree: Seems to refer to the Māhaśuka Jātaka and the Khullaśuka Jātaka (Ibid. No. 429, 430). Once Bodhisattva was born as parrot who lived in an *udumbara* tree. When the tree withered at the magic powers of Śakra who meant to test the bird's patience, he refused to leave the tree. Impressed with the parrot's gratitude to the tree, Śakra restored the tree to its former beauty.
9. Your hands and feet and eyes: The first two seem to refer to the Kṣāntyavadāna, while the allusion to the eyes seems to refer to Śibijātaka (Ibid. No. 499). Śakra had come disguised as a blind Brāhmaṇa to Śibi (Bodhisattva) and asked for his eyes. The King gave them away with pleasure. Needless to say, he later regained his sight.
10. Lord of elephants: This seems to refer to the Śīlavannāga Jātaka (Ibid. No. 72). Bodhisattva was once born as a beautiful white elephant in the Himālayas. Once he rescued a hunter who had lost his way, gave him food and drink, and took him back to civilisation on his back. However, the ungrateful man, knowing

how valuable ivory was, came back several times to ask the elephant for pieces of his tusks. Bodhisattva allowed him to cut off pieces of his tusks, and at the very end, he sawed off the flesh at the bottom of the tusks. However, as soon as he had left Bodhisattva, the earth collapsed under him and he fell into the Avīci hell.
11. A bear: Another parable I have not been able to trace.
12. An excellent golden horse: This seems to refer to the Bālāhāśva Jātaka (Ibid. No. 196). There was a city of Yakṣas named Śirīṣavastu in the Tāmraparṇī island. The Yakṣiṇīs living there enticed shipwrecked mariners and imprisoned them. Once five hundred shipwrecked sailors arrived there. The Yakṣiṇīs married them and took them to their rooms. One of the mariners realised that these women were Yakṣiṇis and ate human flesh. He urged his companions to escape with their leader. Bodhisattva at that time was born as a magnificent horse who could fly. He asked these sailors if they wanted to go anywhere, and upon their request, carried all of them away from the doomed island. The rest of the mariners were killed and eaten by the Yakṣiṇis.
13. A Ṛṣi: This may have reference to Mahājanaka Jātaka (Ibid. No. 539). Bodhisattva as Mahājanaka, lay on the street in the city of Mithilā. The King of Mithilā had died without a male heir, and his daughter Sībali had been entrusted with finding a suitable husband and an heir to the throne. The royal priest released a Pusparatha to find a suitable heir. The chariot stopped beside the sleeping Mahājanaka. He was aroused and asked the questions the deceased King had set for his future son-in-law. He answered them all, and received the throne and the Princess. After ruling piously and justly, he abandoned his kingdom and his Queen to embrace asceticism.
14. Adīnapuṇya: Once Bodhisattva was born as King Adīnapuṇya of Madhūdaka. When his kingdom was attacked by King Brahmadatta, Adīnapuṇya abdicated the throne and went to the forest to avoid bloodshed. There, he met a Brāhmaṇa who, in dire straits, was going to him to beg wealth. Adīnapuṇya made the Brāhmaṇa take him to Brahmadatta as a prisoner, and claim reward. The Brāhmaṇa did so, and overwhelmed with Adīnapuṇya's nobility, Brahmadatta returned him his throne and made obeisance to him. (Bodhisattva Avadāna-Kalpalatā, No. 52).

Nimindhara : A King, a previous incarnation of Bodhisattva, who renounced his throne and embraced asceticism when he found a single white hair on his head. (Nimi Jātaka, Ja, No. 541).

Kṛṣṇa : A king, a previous incarnation of Bodhisattva, who was called Kṛṣṇa (Kaṇha) because he was dark. (Ibid. No. 440).

Brahmadatta : Usually cited as the name of the King of Vārāṇasi, it here refers to a previous incarnation of Bodhisattva.

Kesarin : Another incarnation.

Sahasrayajña : As above.

Dharmacintin : May be another incarnation, or else an epithet of Arcimān.

Arcimān : Another incarnation.

Dṛḍhadhanu : As above.

15. These and other names are mentioned in the following *gāthās*, as the names of previous Bodhisattvas. Other names are also available from other sources, and the offering made to each varies in many cases.
16. A rain-bed : It is difficult to tell here what is meant.
17. Kuruṇṭa flower : Also *kuraṇṭa, kuraṇḍaka* — a kind of tree.
18. A fist of sharp iron : This is also difficult to interpret.
19. Śākyamuni : Bodhisattva is Śākyamuni in the present birth, but this is the name of a former Buddha. Some sources claim that this Śākyamuni was offered Kusumana flowers. (The Romantic legend of Śākya Buddha, p. 13.)
20. Five-fold imperishable unopposed sciences : *Divyacakṣus, divyaśrotra, paracittajñāna, pūrvānusmṛti, ṛddhi.*
21. Missing.
22. Fivefold conditions : (1) Hell (*naraka, nirya*); (2) animal (*tiryak*), (3) ghosts (*preta, yama*), (4) gods and (5) men.
23. Mālu creeper : A creeper which is a parasite, destroying trees it grows on.
24. Muñja and balvaja : Both types of grass.
25. Three maṇḍalas : The three spheres or circles, the donor, the recipient and the act of donation.
26. Family of three jewels : Three lineages of family.
27. Mahāvyūha : *A samādhi.*
28. Samyakprahāṇa : Proper exertion.
29. Seven jewels : The seven jewels of a *Cakravartin* (see Chapter III).

Chapter XIV

THE DREAM

BODHISATTVA being thus exhorted, O, Bhikṣus, by the Devaputra, made King Śuddhodana have this dream— that King Śuddhodana, when asleep, saw in a dream Bodhisattva departing (home) late at night, surrounded by groups of gods. He also saw him, after departure, taking on aceticism, clad in red robes. Awakening, he at once enquired of the Chamberlain : "Is the Prince in the inner quarters?" He said : "Sire, he is."

Then a dart of sorrow entered the heart of King Śuddhodana in the inner quarters— the Prince will certainly leave home. That is why these omens are being seen.

Then this occurred (to him)— the Prince must never go out into the garden. He will enjoy himself here, surrounded by women, he should never go out.

Then King Śuddhodana had three seasonable palaces built for the Prince's enjoyment, a summer (palace), a winter (palace) and a yearly one. There the summer one was always cool. The yearly one ordinary. The winter one was naturally warm. The steps of each of these palaces could be raised and lowered (only) by five hundred men. The sound of the raising and lowering could be heard half a *yojana* away— so that the Prince could not come out undetected. The fortune-tellers and sooth-sayers had analysed : "The Prince will depart through the Maṅgaladvāra." Then the King had great portals built for the Maṅgaladvāra. Each portal required five hundred man to open it and close it. Their noise carried over half a *yojana*. Means to (please) the five qualities of desire were also collected. Young women always attended him with singing, music and dancing.

Then, O Bhikṣus, Bodhisattva said to the charioteer:

"Charioteer! Harness the chariot quickly. I will go to the garden." Then the charioteer came to King Śuddhodana and said : "Sire! The Prince wants to go out to the garden."

Then this occurred to King Śuddhodana : "I have never taken the Prince out to the garden to see the good places. Then I will let the Prince go out into the garden. Then the Prince, surrounded by women, will enjoy love, and will not depart (from home)."

Then King Śuddhodana, out of great love for Bodhisattva, had announcements made in the city with the sounding of gongs : "On the seventh day (from now) the Prince will go out to the garden. There, you must remove all offensive (objects), so that the Prince may not see anything ugly. All pleasant and beautiful objects must be brought out."

Then, on the seventh day, all the city was adorned, the garden beautified and adorned with groves of multi-coloured flowers, and with umbrellas, banners and flags. The path by which Bodhisattva was to go out was sprinkled, swept, sprayed with fragrant water, strewn with bunches of flowers, scented with numerous incenses, decorated with full pitchers, with plantain trees arranged, many beautiful canopies extended, hung all over with jewelled hats and garlands and necklaces of sixty-four strings. A retinue arranged with the four-fold army was employed to beautify the Prince's inner quarters. While the Śuddhāvāsakāyika gods cogitated on bringing out Bodhisattva, there, where Bodhisattva was to exit through the eastern city gates along with a great retinue, the Śuddhāvāsakāyika Devaputras, through Bodhisattva's (own) power, showed in the path before him, a man old, ancient, his limbs covered with veins, his teeth broken, his body wrinkled, white-haired, hunched, crooked as the *gopānasī*[1] in front of a house, broken, leaning on a staff, sick, his youth gone, his voice cracked, who leaned on his

staff with a body bowed down in front, and trembling in every limb.

Then Bodhisattva, although he knew, said to the Charioteer :

"O Charioteer! Who is this man, weak, of little strength, his flesh, blood, skin and nerves dried up, white-headed, toothless, emaciated, who walks leaning on a stick, stumbling with unease?" //1//

The Charioteer said :

"Sir! This man is overcome with old age, his senses impaired, full of pain, lacking in strength and vigour, abandoned by relatives, helpless, unable to work, like a piece of wood abandoned in the forest." //2//

Bodhisattva said :

"Tell me truly, is this the peculiarity of his family, or is this the condition of the entire world? Tell me quickly, what this is, so that hearing it, I may think of its cause." //3//

The Charioteer said :

"Sir! This is not the peculiarity of this family, or of his country. Old age attacks the youth of all the world. You, too, along with your mother, father, friends, relatives and clan are not free from old age. There is no other way for man. //4//

Bodhisattva said :

"Fie, O Charioteer, on the intelligence of foolish, childish people, who, overwhelmed by the pride of youth, do not see old age. Turn back my chariot at once, I will reenter (the city). What are play and love to me, subject to decay as I am?" //5//

Then Bodhisattva turned back his beautiful chariot, and once more entered the city.

Then, O Bhikṣus, Bodhisattva at another time, coming out of the southern city gates with a great retinue, saw on his path a man infected by disease, overcome with stomachache, weakened in body, drowning in his own urine and ex-

creta, helpless, without relief, inhaling and exhaling with difficulty. Seeing him, Bodhisattva again, although he knew, said to the Charioteer :

"O Charioteer! Who is this man with a colourless body, his senses all impaired, breathing hard, emaciated in all limbs, with a swollen belly, in great pain, lying in his own disgusting urine and excreta?" //6//

The Charioteer said :

"Sir! This man is greatly weakened, overpowered by disease and fear, reaching death, devoid of health and strength, without power, beyond relief and succour, helpless." //7//

Bodhisattva said :

"When health is but dream-play, and disease and fear so terrible, what intelligent man can indulge in sport and enjoyment, thinking them to be good, seeing this condition?" //8//

Then, O Bhikṣus, Bodhisattva turned back his beautiful chariot and re-entered his beautiful city.

Then, O Bhikṣus, Bodhisattva, at another time, emerging into the garden through the western gate, along with a great retinue, saw a dead man, overcome by time, placed on a bier, covered with a shroud, surrounded by relatives who all wept, lamented with dishevelled hair, heads covered with dust, beating their breasts, screaming, following behind. Seeing this, Bodhisattva, although he knew, said to the Charioteer :

"O Charioteer! Who is this man, carried on a bier, followed by men who are tossing up their hair and nails, and casting dust on their hair, uttering many lamentations?" //9//

The Charioteer said :

"Sir, this is a man who died in Jambudvīpa. He will not see this mother and father, his wife and son again. Abandoning his happy home, his hordes of friends and relatives,

he has gone to the other world, he will not see his kinsmen again." //10//

Bodhisattva said :

"Fie on youth which is beset by old age; fie on health overpowered by many diseases; fie on life which is known to be transient; fie on learned man's attraction to pleasure. //11//

"If there was no old age, no disease, no death, even then, there would be great grief to whoever holds the five *skandhas*. However, beset eternally with old age, disease and death, I will return and think of (a way of) salvation." //12//

Then, O Bhikṣus, as Bodhisattva at another time was emerging through the northern city gate into the garden, a monk was placed in his way by those Devaputras, under Bodhisattva's influence. Bodhisattva saw that monk standing on the path, calm, with his senses subdued, controlled, a Brahmacārin, his eyes undistracted, seeing only the yoke,[2] endowed with pleasant posture, endowed with pleasant progress and recession, endowed with pleasant glances all around, endowed with pleasant retraction and extension, bearing pleasantly his begging bowl and torn cloth. Seeing him, Bodhisattva, although he knew, said again to the charioteer :

"O Charioteer! Who is this man of calm and peaceful mind, who walks undistracted eyes, seeing only the yoke, dressed in red clothes and robes, of calm mien, carrying a bowl, neither haughty nor proud?" //13//

The Charioteer said :

"Sir, this man is called a monk. He has abandoned desires and pleasures, and is of modest mien. He has taken on asceticism, and desires peace in himself. Devoid of affection and enmity, he lives by begging alms." //14//

Bodhisattva said :

"Good, well said, I like this. Asceticism is always practised

by the wise, where there is good to oneself as well as good to other creatures, a happy life and the sweet fruit of immortality." //15//

Then O Bhikṣus, Bodhisattva turned back his beautiful chariot and once more entered his beautiful city.

Then, O Bhikṣus, King Śuddhodana, seeing and hearing of this kind of inspiration of Bodhisattva, had greater walls built for the protection of Bodhisattva, moats dug, stronger gates made. He had guards placed. He had brave men deputed. He had horses harnessed. He had armours worn. He placed four great arrays of armies placed at the crossings of the four city gates, for the protection of Bodhisattva. He guarded him day and night, lest Bodhisattva departed. In the inner quarters, too he had orders given— let not the singing ever cease. All sorts of pleasures and enjoyments should continue, women's wiles should be exhibited, so that the Prince, attracted, should not go out to be an ascetic.

There it is said :

At the door were placed valiant men armed with swords and (other) weapons ; there were elephants, horses and chariots, and men in armour riding on elephants; moats (were dug); wooden enclosures, gated and great walls raised; the closed doors had the fastenings tightened, so that one could hear them being opened once *krośa* away. //16//

All Śākyas, depressed in mind, guarded (Bodhisattva) night and day; the tremendous sound of the roar of that great army could be heard. The city was troubled with fear and departure of the scion of the Śākya dynasty, the lineage would be broken. //17//

The young women were ordered— let not the music ever cease; engage the mind constantly in enjoyment and pleasure. Whatever feminine guiles there be, exhibit them in various ways, and strive hard to guard (him) obstructing the handsome (Prince) lest he depart. //18//

At the time of the departure of the wonderful Charioteer, these omens would occur— cranes, peacocks, mynahs and parrots would not make any sound. In the palaces, at the windows, at the beautiful gates and pavilions, the dejected, depressed and unhappy (people) will ponder with lowered heads. //19//

In the ponds and lakes, the lovely lotuses will fade; the trees with dry leaves and without flowers, will not bloom again; the strings of the lyre, the *vallakī* and other (instruments) will snap suddenly; the *bherī* and *mṛdaṅga*, struck with the hand, will burst, and produce no sound. //20//

Everyone was troubled; the city (seemed to be) fast asleep. No one could set their mind on dancing, singing or pleasure. The king, too, greatly dejected, thought with great anxiety: "Alas, that the great glory of the Śākya family will be thus destroyed!" //21//

Sleeping in the same bed with the King (Bodhisattva), was Gopā. One night, at midnight, Gopā has this dream : that the entire earth was shaking, together with the mountains, their caves and peaks; the trees, uprooted by the wind, lay on the earth. //22//

The moon and the sun did not shine, fallen on the earth embellished by light; she saw herself nude, her hair torn off by her right hand, her crown smashed, her hands and feet cut off, her pearl necklace and the jewels on her girdle torn. //23//

She saw her bed with its four legs broken, lying on the ground; she saw the King's ornate and beautiful umbrella with its staff broken; all the ornaments were scattered in water; her husband's ornaments, clothes and crown lay on the bed. //24//

She saw a shooting star leave the city, which was covered in darkness; she saw in her dream all the lovely jewelled

lattices broken, while the hanging pearl necklaces fell. The great ocean churned; she saw Meru, the king of mountains, quaking and displaced. //25//

The Śākya daughter saw this in her dream; seeing this, she awakened with terrified eyes, and said to her husband : "My Lord! Tell me, what will happen to me! I had such a nightmare! I cannot remember having (such a nightmare) before, and my heart is rent with grief!" //26//

Hearing her, he said to Gopā in a voice like that of *cātaka* and the (beating of) a drum, in a voice magnificent as the voice of Brahmā : "Be happy. No evil can there be in you. Those creatures who have performed virtuous deeds can only have such a dream. Who else but one who has suffered many griefs can have such a dream? //27//

"That you saw the earth quaking, the peaks and mountains falling to earth, (that means) the gods, Nāgas, Rākṣasas and groups of beings are offering you the greatest worship. //28//

"That you saw the trees being uprooted, and you saw your hair torn with your right hand, O Gopā, (means) that you will soon tear through the web of pain and will gain refined vision. //29//

"That you saw the moon and the sun fallen, and you saw the stars with their light falling (means), O Gopā, that you will soon destroy the enemy, sorrow, and be worshipped and admired in the world. //30//

"That you saw the pearl necklace torn, and saw yourself nude and broken in every limb, (means) O Gopā, that you will soon discard your feminine body and in a short while, become a man. //31//

"That you saw the led with its legs broken, the umbrella with its jewelled staff broken, (means) O Gopā, that you will cross the fourfold sins and see me with the single umbrella (i.e., emperor) in the three world. //32//

"That you saw my ornaments cast around, and saw my crown and clothes in five pieces (?)[3], (means) O Gopā, that soon you will see me, with auspicious marks on my body, prayed to by all the world. //33//

"That you saw the millions of lamps leaving the city, and the city in darkness (means), O Gopā, that I will spread the light of knowledge in the darkness of delusion. //34//

"That you saw the pearl necklace broken and the bright golden string torn (means), O Gopā, that soon I will break through the web of pain and will attain the refined thread of knowledge. //35//

"As you, O Gopā, hold me in reverence and worship regularly with great respect, neither misfortune, nor grief will come to you, and you will soon attain happiness and joy. //36//

"Previously, I gave donations, I practised good conduct and always cultivated forbearance. Therefore, those who gain my favour will attain happiness and joy. //37//

"I have cultivated the purified path of Bodhi for endless *koṭi kalpas*. Therefore those who gain my favour will all rend the three-fold sins. //38//

"Be happy, be not saddened, be content, gain bliss. O Gopā ! Soon you will attain happiness and joy, these are auspicious signs." //39//

Endowed with auspicious glory and full of wondrous power, he saw in a dream these signs which were the collection of all good deeds (indicating) the time of departure of Great Men. //40//

He saw his arms and legs immersed in the waters of the four great oceans, he saw the entire earth as a beautiful bed, and the excellent mountain, Meru as a pillow for (his) head. //41//

In his dream, he saw a wonderful light in the world to see the tremendous darkness; an umbrella arose on earth, light-

ing up the three worlds; (whoever) the light touched, was freed from pain, and became tranquil. //42//

Four black auspicious animals were marking (the ground) with their feet; a bird of four colours turned a single colour. It circled over a hill of foul dung, but was not smeared with it. //43//

He saw again in the dark, rivers full of water, carrying many *koṭi nayuta* creatures; he was ferrying them across, and placing them on firm ground where there was no fear and no grief. //44//

He saw again many ailing, diseased persons, without the vigour of health, without power. He became a physician and gave them many medicines, curing *nayuta* creatures, infected with various diseases. //45//

He was seated on a throne on the Sumeru, with his disciples, the Immortals, bowing to him with folded hands; he saw himself in the midst of battles, the Immortals in the sky chanting joyously. //46//

Thus in his dream saw Bodhisattva, full of auspicious and good deeds; hearing of which, gods and men rejoiced that it would not be long before the God of gods, and men (appeared). //47//

NOTES

1. Gopānasī : The framework of a roof or rafters. The old man is compared to it because of the curvature of the framework.
2. The yoke : *Yugamātraprekṣin* = With look extending only a yoke's length.
3. Pañca : The meaning here is not clear.

Chapter XV

THE DEPARTURE

THEN, O Bhikṣus, this occurred to Bodhisattva : "This is unbefitting of me, and ungrateful, too, that I should depart without informing King Śuddhodana, and without taking leave from my father." At the end of the night, he descended from his own dwelling palace, and stood below King Śuddhodana's palace. As soon as he stood there, the entire palace was irradiated by Bodhisattva's radiance. There, the King, awakening, saw the radiance. Seeing it, he hurridly summoned the Chamberlain : "O Chamberlain! Has the sun risen, that such a radiance emanates?" The Chamberlain said : "Not even half the night is over yet. But, Sire—

"The sun's ray casts shadows of trees and houses, heats up the body and produces perspiration. Swans, peacocks, parrots, cuckoos and *cakravākas* utter their own calls at dawn. //1//

"But this ray, Sire, is pleasant, desirable, delightful and auspicious, it does not burn. Under its influence, houses and trees do not cast shades. Undoubtedly, some Meritorious Being has come here today." //2//

The King looked on the ten directions sorrowfully, and saw the Noble Soul with lotus eyes. He wished to rise from his bed, but was unable, the Great and Pure Soul showed respect to his father. //3//

He stood before the King and said : "Do not obstruct me, nor grieve for me, Sire, this is the proper time for my departure. O Lord of men! Forgive me, along with your subjects and kingdom." //4//

The King, his eyes filled with tears, said to him : "What need is there for your departure? What boon do you ask of

me? Tell me, I will give you everything. Have mercy on this royal dynasty, on me, and on this kingdom." //5//

Then Bodhisattva uttered this sweet speech : "Sire, I desire four boons, grant them to me. If you can grant them to me, I will dwell here, you will always see me at home, I will not depart. //6//

"I wish, Sire, that old age will not assail me, bright youth will ever persist; that I will be healthy, will never fall ill; and that I will have eternal life, no death shall approach, (from great prosperity, there shall be no destruction)." //7//

Hearing these words, the King was overwhelmed with grief : "You ask of an unfit person, Prince, I have no power (to grant these boons). Even sages living for *kalpas* are not free from the fear of old age, disease and death, nor from destruction." //8//

"Sire, if you do not grant me these four boons, (freedom) from the fears of old age, disease and death, and from destruction, hear, O my Lord, another boon— be not an obstacle to me as I depart hence." //9//

Hearing these words of the bull amongst men, he suppressed his love and tore apart (the bonds of) fillial affection : "I give you leave; it is your purpose (to seek) emancipation for the good of the world; may your desire be fulfilled." //10//

Thus, O Bhikṣus, Bodhisattva returned, ascended his palace and sat down on his bed. None knew of his going or coming.

Thus, O Bhikṣus, at the end of that night, King Śuddhodana gathered together all the Śākyas and informed them : "The Prince will depart. Then what are we to do?" The Śākyas said : "Sire, we will guard him. Wherefore? Because the Śākyas are many, he is alone. What power has he to depart by force?"

There, the Śākyas and King Śuddhodana placed five hundred Śākyas princes, armed and vigilant, trained in archery, and (other) weapons, possessed of great wrestling power, at

the eastern city gate to guard Bodhisattva. Each Śākya prince had a retinue of five hundred chariots, each chariot had a retinue of five hundred infantrymen, placed for guarding Bodhisattva. Similarly, at each of the city gates, in the south, west and north, five hundred Śākya princes were placed, armed and vigilant, trained in archery and (other) weapons, possessed of great wrestling power. Each Śākya prince had a retinue of five hundred chariots, each chariot has a retinue of five hundred infantrymen, placed to guard Bodhisattva. Elderly Śākya men and women stood at each square, crossing, shop and street to guard (him). King Śuddhodana, too, along with, surrounded and preceded by five hundred Śākya princes, horses and elephants, stayed awake at his own palace door. Mahāprajapatī Gautamī, too, instructed the groups of maid-servants :

"Light the lamps, place bright gems and jewels on the tops of the flagposts, hang up garlands, brighten up the entire household. //11//

"Let music be played, stay awake without dozing this night; guard the Prince, so that he may not depart undetected. //12//

"Armed and holding quivers, carrying swords, bows and arrows, spears and clubs, make great efforts, all of you, to guard my beloved son. //13//

"Shut all the doors, lock them well, chain the portals light. Do not open them at the wrong time, lest the Great Soul depart from here. //14//

"Deck (yourselves) with jeweled chains and pearl necklaces, with *mukhapuṣpakas*[1] and half-moons, with chains, waist-bands, earrings and signet-rings, bind the anklets tightly. //15//

"If the Being good to men and gods, with the gait of a wild elephant, should depart suddenly, you must show your strength in such a way that he is not harmed. //16//

"These women who carry spears, should surround the bedstead of the pure one, must not be overcome with drowsiness, must guard their eyes like birds. //17//

"Cover the King's palace with jewelled nets to guard (him). Play on flutes this night. Guard the unblemished one. //18//

"Keep each other awake, do not rest, guard this night, lest he depart, forsaking the state and the kingdom. //19//

"If he departs, the entire royal family will be lustreless, and the royal line, enduring so long, be broken." //20//

Then, O Bhikṣus, the twenty-eight commanders of the Mahāyakṣas and five hundred sons of Harītī[2], led by the commander of sacrifices, Pañcika[3], gathered together and conferred : "Sirs, today Bodhisattva will depart. Therefore, you must be zealous for his worship."

The four Mahārājas entered the capital Alakāvatī, and informed the large congregation of Yakṣas : "Sirs, today Bodhisattva will depart. Therefore, you must escort him out, supporting the feet of his excellent horse." The congregation of Yakṣas said :

"The adamantine, unbreachable Nārāyaṇa, the Soul, the Preceptor, the Noblest Being, has attained power and vigour, his is unshakeable. One may uproot the great mountain Meru, and hold it up to the sky, but none can remove the Meru of Jina virtues, heavy with rocks, the refuge of virtuous knowledge." //21//

Vaiśravaṇa said :

"Those men who are arrogant with pride, to them the Teacher is heavy. Those who are there in the pride of love know him to be light. With zeal and respect, let you strive, you will know him to be as light as cotton wool to a bird. //22//

"I will go in front, you will lead the horse. At the departure of Bodhisattva, we will earn much (by way of) virtue." //23//

Then, O Bhikṣus, Śakra the King of gods, addressed the Trayastriṃśa gods : "Sirs, Bodhisattva will depart today. So you must all be zealous in his worship."

Then the Devaputra named Śāntamati said : "I will put to sleep all women, men, boys and girls in the great city of Kapilavastu."

The Devaputra named Lalitavyūha said : "I, too, will make inaudible the sounds (made) by all horses, elephants, donkeys, camels, cows, buffaloes, women, men, boys and girls."

The Devaputra named Vyūhamati said : "I will make a magical pathway in the sky, wide enough for seven chariots to pass, flanked by jewelled kerbs, with raised umbrellas, standards and flags, bright with the rays of *sūryakānta* gems, strewn with many flowers, scented with various incense sticks by which path Bodhisattva will depart."

The King of elephants, Airāvaṇa by name, said : "I will hold up a pavilion, thirty-two *yojanas* in height, on my own trunk, where divine nymphs will ascend, and will go attending on and venerating Bodhisattva by wonderful music from the notes of the *tūryas*."

Śakra, the king of gods, himself said : "I will open the gates and show the way."

The Devaputra Dharmacārin said : "I will show the inner quarters in a distorted manner."

The Devaputra Saṃcodaka said : "I will arouse Bodhisattva from his bed."

Then the King of Nāgas named Varuṇa, the King of Nāgas (named) Manasvī, the King of Nāgas (named) Sagara, the King of Nāgas (named) Anavatapta, and the Kings of Nāgas (named) Nanda and Upananda said : "We too will create timely clouds for the worship of Bodhisattva, and shower down rain of powdered *uragasāra* sandal."

Thus, O Bhikṣus, the gods, Nāgas, Yakṣas and Gandharvas thought thus with certainty and attempted it. To Bodhisattva who had thus entered religious thoughts, lying comfortably in the music-palace in the midst of the inner quarters, thinking of the deeds of the previous Buddhas, cogi-

tating on the good of all beings, words of four earlier vows, became manifest. Which four? "Earlier, desiring the supremacy of the self-born, wishing for omniscience, I made this vow seeing the unhappy creatures, alas! I will break the circle of birth of this body of men thrown into the fetters of the circle of births, will exhort the sound of the release from bonds, and free the creatures bound with the tight bonds." These were the words of the first vow that manifested itself.

"Ah! I will give a great light of religion to the people thrown in the dense darkness of the great ignorance of birth, their eyes covered with the darkness of ignorance, devoid of the eye of intellect, blinded by ignorance and delusion. I will give them the lamp of knowledge. I will remove the filth of great darkness struck by the blindness of all ignorance by applying the physic of the knowledge of the pleasure of threefold salvation, and by the use of means, intellect, knowledge, and purify the eye of intellect." This is the second vow that became manifest.

"Ah! I will bring to the ground the standard of pride of self by instructing the path to those people with upraised standard of pride engaged in (the concepts) of 'me' and 'mine', their minds swallowed up by the shark of self-centredness, deluded with the delusion of reversed perception of name and consciousness, who have collected what is unworthy of collection." This is the third vow that became manifest.

"Ah! I will reveal *Dharma* satisfying to the intellect and a panacea to those turned away from births and mounted on the iron wheel, to this world made tranquil, drowsy, its creatures veiled by quality, possessed of velocity, rushing and turning from this world to the next, and from the next world to this." This is the fourth vow that became manifest. These four precious vows became manifest.

At that moment, the Devaputra Dharmacārin, and the Śuddhāvāsakāyika Devaputras exhibited the inner quarters

as distorted and dishevelled. Showing the distorted and disgusting forms, they addressed Bodhisattva from the sky in these *gāthās* :

Then spoke miraculous Devaputras to him with large eyes like blooming lotuses : "How can you have attraction for this, established in the midst of a cremation ground as you are?" //24//

Thus exhorted by the Lords of gods, he looked on the inner quarters for a moment. Inspired, he saw it to be disgusting, (and thought) : "I am indeed living in the midst of a cremation ground." //25//

Bodhisattva looked on the women all around him. Looking on, he saw— there some had their clothes disordered, some had their hair dishevelled, some had their ornaments scattered, some had their headdresses fallen off, some had their shoulders twisted, some had their limbs uncovered, some had their mouths open, some had their eyes rolling, some had saliva dribbling (from their mouths), some puffed, some laughed, some coughed, some bubbled, some ground their teeth, some had pale faces, some had disordered locks, some had their arms stretched out, some had their feet turned out, some had bare heads, some had covered heads, some had their faces turned, some had their bodies mutilated, some had crooked limbs, some were hunchbacked, some rattled in their throats, some had their heads and bodies twisted, clutching the *mṛdaṅga*, some had their hands attached to the lyres and *vallakīs* etc., some were gnashing their teeth on the flute, some were knocking on the *kimpalanas* and the *sampatāḍa*, some blinked their eyes rapidly, some had gaping mouths. Seeing the inner quarters on earth, thus distorted, Bodhisattva had the impression of the cremation ground.

There it is said :

The Lord of the world, seeing this, anxious and sighing tragically, said : "Alas, I depart with pain, how can there be attachment to (such) demonesses? //26//

"Those foolish ones, who are overwhelmed with the darkness of great delusion, who consider as qualities the evil natures of desire, never attain freedom like birds in a cage." //27//

Then Bodhisattva, once more looking on the inner quarters with *Dharmālokamukha* bewailed (the lot of) the creatures, with great compassion : "Here these fools are being slaughtered, as the condemned by the executioner. Here these fools rejoice as ignorant people do with brightly-coloured pitchers full of filth. Here the fools sink like elephants in a trap. Here the fools are imprisoned like thieves in gaol. Here the fools engage themselves like swine in dirt. Here the fools fight like dogs among bones. Here the fools fall like moths into the flame of lamp. Here the fools are caught like monkeys in glue. Here the fools are tortured like fish in a net. Here the fools are roasted like rams on a spit. Here the fools are impaled like sinners on the tip of a *śūla*. Here the fools suffer like old elephants in quagmire. Here the fools land in danger like a wrecked ship in the ocean. Here the fools fall like those born blind into a great ravine. Here those fools reach exhaustion like water going to the nether world. Here the fools smoke like the end of *kalpa* of the great earth. Here the fools are made to turn round and round as though on a potter's wheel. Here the fools roam about like those born blind among hills. Here these fools turn about like dogs tied with thongs. Here the fools fade away like the grass and trees in summer. Here these fools wane like the moon on the dark fortnight. Here the fools are consumed as Snakes by Garuḍa. Here the fools are swallowed as a ship by a great crocodile. Here the fools are despoiled like a caravan by thieves. Here the fools are broken like sheds by the wind. Here the fools are killed like animals by a snake. These fools, full of desires, stupid by nature, are cut up as though by razors dipped in honey. By these, fools are carried away like tree-trunks by the water-current. These fools play with these like infants with their own urine and excreta. With these, the fools are turned about as elephants with the goad. These fools are found by these, like children by rogues. Here the fools throw away good religion like wealth in gambling. These fools are eaten by those like merchants by Rākṣasīs." In these thirty-two ways did Bodhisattva compare the inner quarters, and cogitating on the inauspiciousness of the body, with drawing opposing names, producing disgust, reflecting on his own body, seeing the wretchedness of the body, perceiving the production of one body from another, conceiving auspiciousness, discarding inauspiciousness, from the soles of the feet up to the head, he perceived to be eternally raised from the inauspicious, produced by the inauspicious and emanating inauspiciousness. At that time, he uttered these *gāthās* :

"Seeing the body, growing in the field of actions watered by desires, named 'the good body', wet with tears, perspiration and phlegm, distorted by urine, pervaded by drops of blood, full of exudations of the lower abdomen, pus, fat and cerebral fluid, as well as with sins, always exuding liquids, filthy and variously malodorous, distorted with bones, teeth, hair of the head and the body, covered with skin, hairy, with the spleen, liver, serum and saliva inside, and weak like an instrument tied with marrow and nerves, ornamented with flesh, full of many diseases, filled with sorrows, tortured by hunger and thirst, the abode of creatures, with many veins, dwelt in by death and old age, like an enemy— what wise men can call it his own?" //28-29//

Thus, Bodhisattva sojourned in the memory of the body succeeding the body. The Devaputras in the sky said to the Devaputra Dharmacārin : "What is this, Sir? Siddhārtha tarries, and looks on the inner quarters! He is examining them and exciting his mind. He fixes his eyes (on it) again. Or else, he is a deep ocean, none can fathom him. Or else, may

not an unattached person's mind attach to objects, nor may he forget his previous vows, exhorted by the gods."

Dharmacārin said : "What are you saying? You (know) that even before perceiving (this), as he roamed for the sake of knowledge, he was unattached. How can the One in his final stage be so attached?"

Then, O Bhikṣus, Bodhisattva, making a resolve, his mind composed, firm, playfully and without delay, descended from the bedstead, and standing facing the east in the music palace, pulling down the jewelled net with his right hand, folding his hands with the ten nails (together), at the edge of the palace, calling upon all the Buddhas, venerating all the Buddhas, and looked at the sky. He saw the King of gods in the sky, with a thousand eyes, surrounded by a hundred thousand gods, carrying flowers, incense, perfume, garlands, unguents, powders, clothes, umbrellas, standards, flags, ornaments, jewels, necklaces, chains, his body bowed, standing saluting Bodhisattva. He also saw the four Lokapālas, surrounded by groups of Yakṣas, Rākṣasas, Gandharvas and serpents, firmly armoured and mail–clad, with swords, bows, arrows, spears, clubs and tridents in their hands, playfully saluting Bodhisattva with their crowns and crests of jewels. He also saw the Devaputras, Moon and Sun standing on the left and the right side. Puṣya the Lord of stars was also present. The time midnight. Seeing (all this), Bodhisattva addressed Chandaka :

"Hurry, Chandaka, do not delay! Fetch me the lordly horse ornamented. Auspicious success in everything approaches me; I will certainly achieve my purpose today." //30//

Then Chandaka, hearing these words, said with anxious mind :

"Where will you go, O Wide-browed, O Auspicious Lotus-eyed, O Lion amongst kings, O Full Moon of autumn, O Moon, Delighter of night lotuses! //31//

"O Being with a face as tender as the lotus-bud, (as beautiful as) a full-blown lotus, with the radiance of gold, nectar, the sun and the full and bright-moon, the radiance of fire, its flame enhanced by *ghee*, the gem, the blaze of lighting, O Being with the gait of a wild elephant, the gait of a bull, a lion, a swan, of good carriage and excellent feet!" //32//

Bodhisattva said :

"Chandaka! For the sake of that for which I previously renounced my hands, feet and eyes, as well as my head, my son, my wife, my dear ones, my kingdom, wealth, gold and clothes, jewelled elephants, horses with the speed of wind, valour and vigour, (yet) preserved my conduct, cherished forbearance, was engaged in valour, strength, meditation and intellect for many *koṭi nayuta kalpas*, to attain *Bodhi* and auspicious tranquillity; my time has come today, to release creatures suffering in the cage of old age and death." //33-34//

Chandaka said : "I have heard, your Highness, that as soon as you were born, Brāhmaṇa soothsayers came to see you. They explained to King Śuddhodana : "Sire, your royal dynasty is blessed." He said : "How?" They said :

'This Prince, your son, with a hundred auspicious signs, is born to you with the radiance of virtue. He will be a *Cakravartin*, the master of the four islands, and endowed with seven treasures. //35//

'But if he sees suffering humanity, he will foresake the inner quarters and depart. He will, after attaining *Bodhi* and the position of non-decay and immortality, revive these beings with the water of *Dharma*.' //36//

"Lo, Highness, this explanation of theirs might or might not be (correct). However, listen to my words, desirous of wealth as I am." He said : "What is it?" He (Chandaka) said : "My Lord, that for which many commence various penances and austerities, bearing deerskin, matted hair, rags, barks

of trees, and long nails, hair and beards, and eager in many tortures of the body. They also commence acute penance and austerity. Why? "So that we may obtain the properties of gods and men." This property has deceived your Highness. This kingdom is prosperous, flourishing, peaceful, abounding in food, beautiful, full of many men. These gardens are most excellent, decked with various flowers and fruits, with the songs of various birds. The ponds, too, are made beautiful with blue and red lotuses, night lotuses and white lotuses, with the songs of swans, peacocks, cuckoos, *cakravākas*, *krauñcas* and cranes, with their banks planted with many trees, such as blooming mangoes, *aśokas*, *campakas kurabakas*, *tilakas* and *kesaras*, decorated with many jewelled summer-houses, surrounded by gold and jewelled platforms covered with jewelled nets, enjoyable at all seasons, pleasant to live in summer, monsoon, autumn and winter. These lofty palaces are like the autumn clouds, similar to the Kailāsa mountain, equal to the Vaijayanta, equal to the comfort of good religion devoid of grief etc., decked with platforms, brackets, gates, windows, chambers, pavilions and terraces, covered with nets of jewelled bells. (The inmates of) these inner quarters, Your Highness, are well-trained with the proper use of music and dance, song and instruments such as *tūṇava*, *paṇava*, lyre, flute, *sampatāḍavacāra*, *kimpala*, *nakula*, *sughoṣaka*, *mṛdaṅga*, and *paṭaha*, attended sweetly by laughter, gestures, sport, love and happiness. You, my Lord, are a boy, your youth not past, fresh, childlike, youthful, with a tender body, an infant with black hair. You have not enjoyed pleasures. Enjoy yourself like the King of gods, the Thousand-eyed, the Lord of heaven. Afterwards, when you are old, we shall depart." At that time, he uttered this *gāthā* :

"Enjoy yourself with these women adept in the ways of love, like the King of gods in heaven. Afterwards, when we are old, we will commence penances and austerities." //39//

Bodhisattva said : "Enough, Chandaka. These desires are transitory, non-eternal, not everlasting, their nature is bringing about adverse effects, they rush forth, they are unstable, and like the current of a mountain river. They are momentary like dewdrops, deceitful and empty like an empty fist, weak as the plantain tree, breakable like unbaked pottery, like autumn clouds they exist but one moment, and then are gone. They are temporary like lightning in the sky, they cause grief at the end like consuming poison, unpleasant like the *māluta* creeper, touching lightly like children's intelligence, swift as water-bubbles, causing adverse result. They arise from perverse knowledge like mirages. They are like dreams, arising from acceptance of perverse vision, unsatisfying like the ocean, full of unpleasantness, causing thirst like brine. They must not be touched like a serpent's head, and must be avoided by the wise like a great precipice. They should be avoided by the learned, knowing them to be full of fears, full of quarrels, full of misery and full of vices; they are despised by the knowledgeable, censured by the noble, shunned by the wise, accepted by fools and indulged by the ignorant." At that time, he uttered this *gāthā* :

"Shunned by the wise like a serpent's head, censured like an impure pitcher of filth, destroyer of all that is auspicious, knowing the desires to be thus, O Chandaka, I have not love for them." //40//

Then Chandaka wept as though struck by a dart, (and) said this sorrowfully, his eyes full of tears :

"My Lord! Desiring which some would commence various acute austerities, bearing deerskin, matted hair, long hair, nails and beards and rags, bearing barks of trees, with their limbs emaciated, engaged in various austerities, eating vegetables, *śyāmaka* and *gardūla*, with their heads hanging down, while others engage in the penance of the cow[4] (thinking) : "We shall be the greatest on earth, the most excellent,

the best *Cakravartin*, Lokapālas, or be Śakra, wielder of the thunderbolt, the Lord of gods, or Nirmita"— desiring the pleasures of meditation at Brahmaloka; but your kingdom, O Best of men, is flourishing, prosperous and well-provided, like Vaijayanta with its parks, gardens and lofty palaces, a female seraglis well-trained with musical strains of the flute and the lyre, with love, dance and song. Enjoy your pleasures here, O Gentle One, do not depart." //41-43//

Bodhisattva said : "Chandaka, listen : I have endured hundreds of sorrows in my other previous births, (as well as) imprisonment, obstruction, chastisement and rebukes, for the sake of desires. They have not brought peace to the mind in the conditioned (world). //44//

"Previously, overcome by folly, overcome by delusion, the clouded vision was blinded; they (the desires) cause clinging to false notions of self, and are surrounded by the fence of pain to those who do not know *Dharma*. //45//

"They are produced temporarily, and are transitory like the clouds, similar to the lightning, to be compared to dewdrops, they are everywhere empty and trivial, light soulless, of an empty nature. //46//

"My mind has no attachment to desires. Fetch me, O Chandaka, the best of horses, Kaṇṭhaka, harnessed. My auspicious (purpose), thought of before, is fulfilled. I will be Sarvābhibhū, the Lord of all religions, the sage Dharmarāja." //47//

Chandaka said :

"You cannot ignore this bright (lady) with eyes like the petals of a blooming lotus, wearing beautiful necklaces, decked with gems and jewels, lying on the lead, resembling the lightning in the sky, abandoned by the cloud. //48//

"(Here) you will abandon this house, like (the abode) of Kinnaras, with the flutes, *paṇavas*, *sughoṣakas*, *mṛdaṅgas* and bamboo flutes, playing with the sweet notes of the *cakora* and the *kalviṅka*. //49//

"You cannot ignore the garlands of lotuses, jasmines and *campakas*, those fragrant garlands of excellent flowers, and the excellent unguents scented with *kālāgure* and the best incense. //50//

"You cannot ignore the fragrant and tasty, well-prepared and well-cooked dishes, and the well-served drinks with sugar. Where do you go, my Lord? //51//

"You cannot ignore the excellent and best clothes from Kāśī, its fabrics like warm unguent in winter, and like *uragasara* sandal in summer. Where do you go, my Lord? //52//

"These are the five qualities of desire, by which even the Lords of gods are enriched. Enjoy the pleasures of love, then you can go, to the forest, O Foremost of the Śākyas!" //53//

Bodhisattva said :

"For many *kalpas*, O Chandaka, I have enjoyed desires, various sights, sounds, smells, tastes and touches, divine as well as human, but I have not been satiated.

"As the son of a great sovereign when I was *Cakravarin* king, with my sway extending over the four islands, and endowed with the seven jewels, I went to the midst of the female seraglio.

"I had my sway extended over the Lord of gods and the Suyāma gods, departing which, I came here to the Nirmita, and among the Nirmitas I previously enjoyed respect and my own great prosperity.

"I had my sway over the Vaśavartins and Māras in heaven, I enjoyed all the prosperous and excellent desires, but I was not satiated.

"When, then, today I should be content with the enjoyment of these low objects? That cannot be. //54//

"Moreover—

"I wait in this world, O Chandaka, which is full of grief, placed in the midst of the forest of sorrows that is birth, beset

by tigers in the form of pain, always burning, helpless, without refuge, tortured by the fears of old age, disease and death in the darkness of delusion and ignorance, struck and chastised by the enemies, griefs from birth. I will take the boat of religion, made of the *balas* of great renouncement, the vow of good conduct, forbearance and valour, equipped with the load of wood (charity[5]), hardened and firm with the adamantine intention. I will ride on this on boat myself, and crossing the ocean of births, will take to shore the entire world, beyond this ocean of grief and birth, with waves of anger, beset with passion-sharks and enmity-eddies. That is my purpose. //55//

"Then, crossing this ocean of life by myself, beset by sharks in the form of inimical glances and demons in the form of pain, crossing it myself, I will place the entire world on ground that is auspicious, beyond decay and immortal." //56//

Then Chandaka wept even more copiously and said : "My Lord, are you resolved in your effort?"

Bodhisattva said :

"Listen, Chandaka, to my resolve, poised for the salvation of souls and (their) welfare, unshakeable, unbreakable, firm and unmoving as Lord Meru." //57//

Chandaka said : "How is your Highness' resolve?"

Bodhisattva said :

"Thunder, or axes, spears of arrows may rain down, lightning blaze, iron melt, or blazing mountain peaks fall on my head— I will never engender desire for home." //58//

Then the gods in heaven raised a clamour and rained down flowers. "Victory to the Being of supreme intelligence on earth, the Giver of security, the Lord. //59//

"The mind of the Supreme Man does not attach (to anything) as the sky (is not attached) to darkness, dust or comets. It is pure and not smeared by worldly pleasures, like the newly bloomed lotus (is not smeared by) water." //60//

Then, O Bhikṣus knowing Bodhisattva's resolve, the Devaputra Śāntamati and the Devaputra Lalitavyūha, put to sleep all the women, men, boys and girls in the great city of Kapilavastu, and silenced all sounds.

Then, O Bhikṣus, Bodhisattva, knowing all the citizens to be asleep, knowing that midnight had arrived, knowing Puṣya the Lord of stars to have adjoined, and knowing the time for departure was here, addressed Chandaka : "Chandaka, do not, do not grieve. Fetch me Kaṇṭhaka harnessed, delay not."

As soon as these words were spoken by Bodhisattva, at that very moment, the four Lokapālas, hearing Bodhisattva's words, each went to their own homes and back swiftly to the great city of Kapilavastu, bringing each his divine pleasures for the worship of Bodhisattva.

There, Mahārāja Dhṛtarāṣṭra, the Lord of Gandharvas, came from the east along with many *koṭi niyuta* hundred thousand Gandharvas playing music on many *tūryas*. He came, and circumambulating the great city Kapilavastu, stood saluting Bodhisattva in the east whence he had come.

From the south came Mahārāja Virūḍhaka, along with many *koṭi niyuta* hundred thousand Kumbhāṇḍas, with many pearl necklaces hanging in their hands, carrying many gems and jewels, and carrying pitchers full of different types of scented water. He came, circumambulated the great city of Kapilavastu, and stood saluting Bodhisattva in the south whence he had come.

Mahārāja Virūpākṣa came along from the west along with many *koṭi niyuta* hundred thousand Nāgas, many pearl necklaces hanging from their hands, carrying many gems and jewels, and blowing various gentle and fragrant breezes arising from powdered scent and rain clouds of flowers. He came, circumambulated the great city of Kapilavastu, and stood saluting Bodhisattva in the west whence he had come.

Mahārāja Kubera came from the north along with many *koṭi niyuta* hundred thousand Yakṣas, carrying the gems and jewels of Jyotirasa[6], carrying lamps in their hands, carrying blazing meteors in their hands, carrying various weapons such as bows, swords, arrows, spears, *tomaras*, tridents, discuses, *kaṇayas*, *bhindipālas* etc., and firmly arranged in armour and mail. He came, circumambulated the great city of Kapilavastu, and stood saluting Bodhisattva in the north whence he had come.

Śakra, the King of gods, too, came along with the Trayastriṃśa gods, carrying divine flowers, scents, garlands, unguents, powders, clothes, umbrellas, standard, banners, crowns and ornaments. He came, circumambulated the great city of Kapilavastu, and stood saluting Bodhisattva, above in space, whence he had come, along with his retinue.

Thus, O Bhikṣus, Chandaka, hearing Bodhisattva's words, said to Bodhisattva, his eyes full of tears : "Your Highness, you know the time, you know the hour, you know the moment. This is not the right time to go, so what is your command?"

Bodhisattva said : "Chandaka, this is the time."

Chandaka said : "Time for what, your Highness?"

Bodhisattva said :

"That for which I prayed for such a long time, seeking it for the creatures, that acquiring *Bodhi* and the state of non-decay and immortality, I should free the world— that moment has come." //61//

This is the religiousness.

There it is said :

The Protectors on earth and in space, Śakra, the King of gods along with the Yakṣas, the Yāma gods, the Tuṣita, the Nirmita, zealous Paranirmita gods, the Kings of Nāgas, Varuṇa, Manasvī, Anavatapta and many others zealous for worship, at the time of the departure of the Greatest of men, also the Rūpāvacara gods, Praśāntacārin along with the

Dhyānagocaras, zealous for the working of the most Excellent of men, worthy of the worship of the three worlds, from the ten directions came pure souls, helpers, carrying out previous deed (saying) : "We will witness the departure of Jina and offer him suitable worship." //62-65//

The noble Pradīptavajra, the King of Guhyakas, too, was established in the sky, armed in body, full of strength, valour and vigour, carrying in his hand blazing thunder. //66//

The Moon and the Sun, both Devaputras, were stationed on the right and on the left, and folding their ten fingers together, considered the word 'departure'. //67//

The star Puṣya, along with his retinue, created by magic a corporeal body, uttered a speech in pleasant tones. //68//

"Today, all is successful, (all is) auspicious and fortunate for you, Puṣya is adjoined, it is time to go. I will go with you, be you engaged for the Supreme State, and be the destroyer of passion." //69//

The Devaputra (engaged to) exhort, exhorted him : "Arise quickly, endowed with strength and vigour. Succour all the creatures beset with sorrows. The time for your departure has arrived." //70//

The thousand *koṭis* of gods who had arrived showered beautiful flowers. He too, of bright radiance, seated on the bedstead, glowed, surrounded by the gods. //71//

In the city, all women, boys, men and girls were sleeping, with weary minds deviated from *iryāpathas*. The elephants, horses, cows, mynahs, parrots, *krauñcas* and peacocks were asleep with weary minds. They saw not his form. //72//

The youths, carrying hard, adamantive *tomaras*, who were placed by the Śākyas, were also fast asleep, on the elephants, horses and chariots at the ten magnificent gates. The King, the princes, all the kings were fast asleep, and the women were fast asleep, naked, they did not wake. //73//

Emerging out at night, in the middle of the night, he with

the speech of Brahmā, in attractive attire, with the voice of a *kalaviṅka*, said to Chandaka : "Good Chandaka, fetch me Kanthaka, ornamented and handsome; do not obstruct me. Fetch him for me, hurry up if you wish to please me." //74//

"Where are you going, O Foremost Charioteer of beings? Why do you need a horse? You know the time, you know the moment, O performer of *Dharma*, this is not the time to go. The doors are shut and firmly bolted, who will open them for you?"

Śakra, through his mental (powers) and the force of consciousness opened the door. Seeing this, Chandaka, delighted yet sorrowful, shed tears : "Alas! Fie on me! Who shall I turn to for help? What direction shall I run to?" The Radiant One spoke these words : "You cannot hold (me)." //75//

"Alas! What will the strong fourfold army do? The King, the Princes, the kings do not wake. The women sleep, Yaśovatī has been put to sleep by gods. Alas! He goes! His previously pondered vow is being fulfilled." //76//

The *koṭi* thousand gods with delighted minds said to Chandaka : "Good Chandaka, fetch the excellent Kaṇṭhaka, grieve not for the Leader." The gods and Asuras played on *nayuta bherīs*, conch-shells, *mṛdaṅgas*, and *tūryas* (but) the beautiful city did not awake, having been put to sleep by the gods. //77//

"Look, Chandaka, at the sky, where shines a pure, divine lustre; look, many *nayuta* Bodhisattvas have come to worship; look at Śakra, the Lord of Śacī, armed in vigour, glowing at the door, and at the gods, Asuras and Kinnaras who have come to worship." //78//

Chandaka, hearing the words of the gods, said to Kaṇṭhaka : "Here comes the Foremost of beings. You will carry him." He brought him (Kaṇṭhaka), the colour of jasmine, with golden hooves, well-ornamented, to carry the Ocean of virtues, weeping and dejected. //79//

"This is your horse, with excellent signs, good, well-born, and auspicious. Go, may your previously pondered vow succeed. Whatever should obstruct you, let them be appeased, may your penance succeed. Be the bestower of happiness to all the world, and of peace to heaven." //80//

The entire earth with its six states trembled when he arose from the bed and mounted the most excellent horse, his face resembling the orb of the full moon. The protectors placed their pure and beautiful lotus hands on the excellent horse, while ahead of him, Śakra and Brahmā showed (him) : "This is the way." //81//

The radiance that emanated from him transparent and pure, irradiated the earth. All evils were pacified. All creatures were happy, no more beset by sorrows. The gods and asuras, showered flowers and sounded *koṭi tūryas*, and were content. All circumambulated that excellent city and went away delighted. //82//

The excellent deity of the wonderful city, sorrowful and dejected, approached the Great Man as he was departing, and spoke these words to the Lotus-faced. //83//

"The entire city will be full of darkness, the city will not be beautiful without you. I have no love or pleasure here, when you have abandoned this house. //84//

"No more shall I hear the calls of the birds, nor the sweet strains of the flute in the inner quarters, not the auspicious sounds, not the beautiful songs that used to awaken you, O One of Eternal Fame! //85//

"I will see no more the gods and Siddhas performing your worship night and day. I will smell no more the divine scent when you depart, O Destroyer of sorrows. //86//

"You have abandoned the palace today like a garland that has served its purpose. It seems to me like an (empty) stage, when you have departed, there will be no light or beauty. //87//

"You rob the power and strength of the entire city, which does not show up, like a forest. Today the words of the sage have been proved false, who said you would be a Cakrabāla (Cakravartin?). //88//

"The power of the Śākya army will be decimated, this royal line be broken, the hopes of the Śākyas dashed, when you, the tree of virtues, depart. //89//

"I will go the way you go, as you depart, (the way that is) clear and pure. Or may you feel compassion and look on this palace." //90//

Looking on the palace, the Intelligent One spoke these words in a sweet voice : "I will not enter the city of Kapila without attaining the end of birth and death. //91//

"I will not stand or sit, lie down or roam with my face towards Kapilavastu, until I attain supreme *Bodhi*, and the supreme state of non-decay and non-death, that is immortal." //92//

When Bodhisattva, the foremost on earth departed, the divine nymphs praised him, roaming in the sky : "This is the Great Venerable One, this is the Great Field of virtues, the Bestower of the fruit of immortality among the seekers of virtue. //93//

"By donation, restraint and self-control for many *koti kalpas*, he has bestowed *Bodhi* out of compassion towards beings. He is of refined conduct, of good penance, of perfect conduct; Protector of conduct, he does not pray for desires, nor enjoyments. //94//

"He ever preaches forbearance, (even) when his limbs are torn apart, he has no anger, no enmity, for the sake of the succour of beings. He is ever valiant, not wearied, for *koṭis* of *kalpas*, he is the bestower of *Bodhi* and performer of *koṭi* sacrifices. //95//

"He is ever meditating, of mind tranquil and calm; though meditation, he will free the *koṭi* beings from all pains. He is

unattached, wise, free from false imaginings for ages, he will be Jina and Svayambhū, his mind free imaginings. //96//

"He is ever of benevolent mind, unsurpassed in compassion, meditating on *muditā* and *upekṣā*, knowledgeable in the methods on the path of Brahman. He is the supreme God of gods, venerated by gods, with a mind auspicious, pure and refined, surpassing *niyuta* virtues. //97//

"He is the refuge of the terrified, the lamp to the blind, sanctum of those assailed, the Physician to the eternally ill; he is like a king, Dharmarāja, Indra with a thousand eyes, Brahmā the self-born, his body and mind tranquil. //98//

"He is gentle, with tremendous intellect, valiant, with pure mind, a hero, the destroyer of pain, the victor over the undefeated, the conquerer of enemies, a lion without fear, a Nāga of restrained mind, a bull, the foremost of his clan, forgiving, abandoning anger. //99//

"He is the bright moon, the radiant sun, the blazing meteor, devoid of all darkness; he is the unsmeared lotus, the flower with tender leaves, the unshakeable Meru, the teacher, like the earth, he is to be depended on (by all), the ocean unagitated. //100//

"He defeated Kleśamāra, he defeated Skandhamāra, he defeated Mṛtyumāra, and he killed Devaputramāra.[7] He is the great Sārthavaha to those who have embarked on an evil path; he will soon instruct the supreme path of the eight *aṅgas*. //101//

"He is the destroyer of decay, death and pain, devoid of darkness, it was announced on earth and heaven, that the self-born will be the Jina. He is praised and will be praised, the Immeasurable, the one with the form of the Excellent Man. (There is) virtue in praising you on earth, as you are the Lion of Proclaimers." //102//

Thus, O Bhikṣus, Bodhisattva departed, passing the Śākyas, passing the Krodyas, passing the Mallas and

Maineyas six *yojanas* in the settlement of Anuvaineya.[8] There Bodhisattva's night passed into morning. Then Bodhisattva, descending from Kaṇṭhaka, standing on the ground, dismissed that great crowd of gods, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍa, Kinnaras, and great serpents. Dismissing them, it occurred to him : "I shall send back these ornaments and Kaṇṭhaka by Chandaka's hand."

Then Bodhisattva called Chandaka and said : "Go, Chandaka, return with the ornaments and Kaṇṭhaka." A *Caitya* was built at the place from which Chandaka returned. To this day, the *Caitya* is known as Chandaka-nivartana.

Again, this occurred to Bodhisattva : "How can a crown (go with) asceticism?" He cut off the crown with his sword and threw it up to the sky. The Trayastriṃśa gods took it to worship. To this day, there is the festival of the Crown among the Trayastriṃśa gods. There, too, a *Caitya* was built. To this day, it is known as Cūḍā-pratigrahaṇa.

Again, this occurred to Bodhisattva : "How can asceticism go with fine clothes from Kāśī ? It would be good if I could obtain red robes suited to dwelling in the forest." Then this occurred to the Śuddhāvāsakāyika Devaputras : "Bodhisattva needs red robes." Then a Devaputra, concealing his divine form, stood before Bodhisattva in the form of a hunter, covered with a red cloth. Then Bodhisattva said to him : "Sir, if you give me that red cloth, I will give you these fine clothes." He said : "Those clothes suit you best. These (suit) me." Bodhisattva said : "I beg of you." Then the Devaputra in the form of the hunter gave Bodhisattva the red clothes. And he (the Devaputra) took the fine clothes. Then the Devaputra, full of reverence, took the clothes in both hands, placed them on his head and went to heaven to worship them. That Chandaka saw. There too, a *Caitya* was built. To this day, that *Caitya* is known as Kāṣāyagrahaṇa.

When Bodhisattva tore off his crown and put on red robes, at that very moment, hundred thousand Devaputras, delighted, content, eager, joyous, very happy and blissful, raised cries, clamours, cheers, shouts and roars : "O Sirs! Prince Siddhārtha has become an ascetic ! He will turn the wheel of *Dharma* after attaining supreme proper *Sambodhi*. He will release innumerable creatures, subject to birth, from birth. He will free (them) from old age, disease, death, sorrow, laments, grief, dejection and irritation, take them beyond the ocean of life, and place them on the beneficial fearless, sorrow-less, undisturbed, auspicious, pure and immortal plane of *Dharma*." This sound reverberated up to the Akaniṣṭha abode.

Then, the women of the inner quarters not seeing the Prince, searched in the summer, annual and winter palaces, seats and houses, and when they did not see him, wailed in unison like *kuraris*. There some women wept : "Alas, son !" Others wept : "Brother !" Others : "Master !" Yet others : "My Lord!" Some wept : "Alas, Sire !" Some wailed with many loving speeches, some wept, writhing (on the ground), some wept with their hair dishevelled, some looking at each other's faces, Some wept rolling their eyes, some covering their heads, some striking their chests with their hands, some striking their arms with their hands, some their heads, some throwing dust on their heads. Some with wild hair, some tearing their hair, some with their arms raised, lamented aloud. Some ran suddenly and wept, like does struck with poisoned arrows. Some trembled and wept like plantain leaves shaken by the wind. Some, barely alive, fell on the ground, some wept tossing on the ground like fish caught in a net. Some fell to the ground like trees uprooted, and wept.

Hearing this noise, the King asked the Śākyas : "What is the loud noise I hear in the inner quarters?" The Śākyas found out and said : "Sire, the Prince is not to be seen in the inner quarters." The King said : "Shut the city gates at once.

Let us search for the Prince inside." They searched inside and out. (But) they did not see him either inside or out.

Mahāprajāpatī Gautamī lamented, tossing about on the ground. She said to King Śuddhodana : "Sire, give my son to me at once."

Then the King sent messengers on horseback to all four quarters : "Go, do not return until you find the Prince!"

The Fortune-tellers and Sooth-sayers had forecast : Bodhisattva would depart through the Maṅgala gate. They went through the Maṅgala gate, and saw midway a shower of flowers that had fallen. This occurred to them : "The Prince had departed this way."

They went a little way and saw the Devaputra who came carrying Bodhisattva's fine clothes on his head. This occurred to them : "These are the Prince's fine clothes. Has he killed the Prince for the sake of these clothes? Catch him!" Then they saw Chandaka coming behind him with Kanṭhaka and the ornaments. Then they said to one another : "O, Let us not be hasty. Here comes Chandaka with Kanṭhaka, let us ask him."

They asked Chandaka : "O Chandaka! Has this man murdered the Prince for the sake of his fine clothes?" Chandaka said : "Not so! Rather, he gave red clothes to the Prince. And the Prince gave him his fine clothes." Then the Devaputra held the clothes in both hands to his head, and went to heaven from there, to worship them.

Then they asked Chandaka again : "Do you think, Chandaka, that we should go? Can the Prince be brought back?" He said : "Not so. The Prince is not to be brought back, firm as he is in his power and valour." He has said : "I will not enter the great city of Kapilavastu again until I attain supreme proper *Sambodhi*." As the Prince had said, so it will be. Why? Because the Prince is not to be turned back, firm as he is in his power and valour."

Then Chandaka entered the inner quarters with Kanṭhaka and the ornaments. These ornaments were worn for a long time by the Śākya Princes Bhadrika, Mahānāmā and Aniruddha. Those ornaments being (designed) for the wear of Mahānārāyaṇa, none other than Nārāyaṇa could bear to wear them.[9] When no one could wear them, Mahāprajāpatī Gautamī thought : "Whenever I see those ornaments, I feel pain in my heart. Therefore I will throw these ornaments into the pond." Then Mahāprajāpatī Gautamī threw the ornaments into the pond. To this day, it is called Ābharaṇa-puṣkariṇi.

There it is said :

When the wise and valiant Bodhisattva had departed, the entire city of Kapila awakened. Everyone thought the Prince was in bed, and touched each other with joy and pleasure. //103//

Gopā awakened, as well as the women's quarters, looked on the bed but did not Bodhisattva. Laments were raised in the King's palace : "Alas, we are deceived, where has Bodhisattva gone?" //104//

The King, hearing (this), fell to the ground, lamenting : "Alas ! My only son!" And he swooned; many hundred Śākyas revived him, sprinkling (him) with water from pitchers. //105//

Gopā fell on the ground from the bed, tearing her hair and tearing off her ornaments : "Alas, the Hero has departed from before me! There is long separation from all that is beloved. //106//

"He is handsome, with pure and magnificent limbs, bright, refined, dear and attractive; he is victorious, he is blessed, praised and worshipped in heaven and on earth. Where have you gone, leaving me in bed? //107//

"I will not drink any drink, nor honey nor wine; I will sleep on the ground, I will bear matted hair; abondoning baths, I will practise austerities and penances, until I see the virtuous Bodhisattva. //108//

"All the gardens are devoid of fruit, leaves and flowers; the pure garlands are like dirt and dust; the house and the city are no longer beautiful, abandoned by the Foremost of men. //109//

"Alas, for the sweet and tuneful singing and music! Alas for the women's quarters with the ornaments fallen off! Alas for the sky showing through the golden net. I will not see them, separated from the Virtuous One." //110//

The aunt, with great pain consoled her : "Do not weep, Daughter of the Śākyas, the Foremost of men had said earlier : "I will free the world from old age and death." //111//

The Great Sage, having practised a thousand good works, traversed six *yojanas* by the end of the night. Giving the excellent horse and ornaments to Chandaka, (he said): "Chandaka, go to the city of Kapila with these. //112//

"Tell my parents in my words— 'The Prince has gone, do not grieve. I will return after attaining *Bodhi*. Listen to *Dharma* and attain peace of mind.' " //113//

Weeping, Chandaka replied to the Hero : "I have no power, nor strength nor valour. The kinsmen of the King will (certainly) kill me, (asking) : 'Where have you taken the virtuous Bodhisattva, O Chandaka?' " //114//

"Not so, Chandaka", answered Bodhisattva. My kinsmen will be content, they will always, use the epithet of Teacher to you, they will love me." //115//

Chandaka took the excellent horse and the ornaments from the foremost of men, and came to the garden. The garden-keeper, delighted, hastened and said happily to the Śākyas : //116//

"Here, the Prince, the excellent horse and Chandaka have arrived at the garden, (you) should not be grieved." Hearing this, the King, surrounded by the Śākyas, went to the garden speedily, with delight. //117//

Knowing Bodhisattva to be firm in his resolve, Gopā neither exalted, nor believed these words, that the Prince had come; it was impossible that he should return without having attained *Bodhi*. //118//

The King, seeing the excellent horse and Chandaka, lamented and fell on the ground : "Alas, my son, adept in singing and music, where have you gone, abandoning the entire kingdom? //119//

"Tell me, O Chandaka, is this a play? Where has Bodhisattva gone? Who has taken him? Who has opened the gates? Why have the hordes of gods worshipped him?" //120//

Chandaka said : "Listen, Sire! When at night the city slept, along with (all) the infants and old men, Bodhisattva, with his sonorous voice, said to me : "Chandaka, bring me my lordly horse at once." //121//

"I (tried to) awaken the men and women, (but) they were fast asleep, and did not hear my words. Weeping, I fetched the lordly horse; alas, the Doer of good left as he wished. //122//

"Śakra opened the bolted gates, the four Protectors clung to the horse's feet, the Hero mounted and the Trisāhasra trembled as he traversed the great path in the sky. //123//

"A ray was emitted, which destroyed darkness, flowers rained, hundreds of *tūryas* sounded. The gods and the divine nymphs praised him, the horse of gods surrounded him as he went through the sky." //124//

Chandaka went to the inner quarters, weeping, with the excellent horse and ornaments. Seeing the excellent horse and Chandaka, Gopā swooned and fell to the ground. //125//

All the great body of women became active. Taking water, they bathed the Śākya Princess: "Let her not expire through grief, so that there would be loss of two dear ones." //126//

Regaining composure, the sorrowful Śākya Princess held the excellent and lordly horse (with her arms around) his

neck, and remembering the earlier loveplays, lamented variously out of grief. //127//

"Alas, my Delighter, alas, my foremost Man with a face like the clear moon, alas, my Good-signed One, bearing pure radiance! //128//

"Alas, my (Beloved) of unblemished limbs, well-born, tapering and high (figured), unrivalled, alas, my supremely virtuous one, venerated by men and gods, supremely compassionate! //129//

"Alas, my Powerful One, possessed of the strength of Nārāyaṇa, killer of enemies, alas, my (Beloved) with the sonorous voice of the tone of the *kalaviṅka*, the sweet tone of Brahmā ! //130//

"Alas, my (Beloved) of endless good deeds, endowed with hundreds of virtues, bearer of pure virtue, alas, my Anantavarṇa, adorned with hordes of merits, Delighter of sages! //131//

"Alas, my well-born one, in the excellent Lumbinī Park, where bees sing, alas, my (Beloved) whose praise is sung, praised in heaven and on earth, the Tree of great knowledge! //132//

"Alas, my Best of Tastes, with lips like the *bimba*, lotus-eyed, with the complexion of gold, alas, my (Beloved) with bright teeth, teeth like mild and snow! //133//

"Alas, my (Beloved) with the beautiful nose, beautiful eyeboows, with a circle of hair between the eyebrows, with the pure and lovely face, alas, my (Beloved) with the well-rounded shoulders, a middle like a bow, legs like the *aiṇeya*, and a round waist ! //134//

"Alas, my (Beloved) with thighs like the elephant's trunk, with beautiful hands and feets with red nails, all these ornaments of his have been achieved by virtues, delighting the King. //135//

"Alas, my songs and music, excellent flowers and un-

guents, the best seasons, alas, my inner quarters, flower-scented, delighting with songs and music! //136//

"Alas, Kaṇṭhaka, the well-born, the helper of my husband, where have you taken him? Alas, cruel Chandaka, you did not convince the Foremost man as he departed! //137//

"He has gone, the Well-doer, one word of him (arises) in the sky from where? Today he has gone from this excellent city, the Charioteer that restrains men, the compassionate! //138//

"Why did the Well-doer go, by which (path) did he depart from the palace? In which direction did he go? Blessed are the wild shrubs and vines that are his friends. //139//

"Great pain, O Chandaka, to me that the Exhibition of treasure, the Opener of eyes, the Giver of sight venerated by all, O Chandaka, praised ever by mother and father, has departed, foresaking even them, what of the love-sport of women? Alas, separation from the beloved is as transient as a play. //140-141//

"(People are) ignorant through the acceptance of signs, endowed with the reversal of vision, the fall from birth. Previously, he had said, there is no friend in the conditions of old age and death. //142//

"Let his wish be fulfilled, let him touch supreme Enlightenment at the most excellent tree. After attaining unblemished *Bodhi*, let him return to this excellent city." //143//

Chandaka, overwhelmed with great dejection on hearing Gopā's words, uttered this speech in a tearful voice : "Good Gopā, listen to my words. //144//

"Quietly, in the middle of the night, when all the women were asleep, he of the hundred virtues, said : 'Fetch me Kaṇṭhaka.' //145//

"Hearing these words, I saw you sleeping in your bed. I called out loudly : 'Awake, Gopā, here your beloved goes away!' //146//

"(But) the gods choked (my) speech, not single woman

awoke. Weeping, I ornamented the lordly horse, and brought him to the foremost of men. //147//

"The spirited Kaṇṭhaka neighed, his voice going over a *krośa*. But none heard him in the excellent city, the gods having put them to asleep. //148//

"The earth edged with gold, silver and jewels, was struck by Kaṇṭhaka's feet, the sound emitted was sweet, pleasant and delightful, but not man heard it. //149//

"At that moment, the moon and the stars paused in the sky, with virtue, *koṭi* gods with folded hands in the sky saluted him with (bowed) heads, and praised him. //150//

"Yakṣas and Rākṣasas arrived, the four prosperous Lokapālas carried Kaṇṭhaka's feet in their hands, pure as the fibres of the lotus. //151//

"He of the hundred virtues and radiance, mounted (the horse) resembling the white lotus and the jasmine. The earth with its six states trembled and the *Buddhakṣetras* showed up bright and clear. //152//

"Śakra, the King of gods, the Lord of Śacī, himself opened the gate at that moment. Preceded by *koṭi nayuta* gods, he departed, praised by gods and Nāgas. //153//

"With a mere sign, Kaṇṭhaka went carrying the Lord of men in the sky at that moment. Gods and Dānavas with senses, carried Sugata as he went. //154//

"Divine nymphs, uttering Bodhisattva's merits though auspicious songs, and music, gave strength to Kaṇṭhaka, emitting pleasant sounds. //155//

" 'Kaṇṭhaka, carry the Leader of the world quickly, be not sorrowful.' 'There is no fear or evil or sin for me carrying the Lord of men. //156//

" 'Each god congratulates (me), I am the steed of the Leader of the world. There is no land which is not pressed by the feet of the *koṭi* gods.' //157//

" 'Behold, Kaṇṭhaka, in the sky there is this beautiful path,

decked with various jewelled platforms and fragrant with divine incense. //158//

" 'By this auspicious deed, O Kaṇṭhaka, (a abode) has been well-built in the Trayastriṃśa abode (for you), where you will enjoy divine and human pleasures, surrounded and preceded by divine nymphs.' //159//

"Good, O Gopā, weep not again, be content, be delighted. You will soon see the Foremost of men, attaining *Bodhi*, preceded by the gods. //160//

"Those men who do good deeds, O Gopā, weep not for them. He is endowed with a hundred virtues and radiance, you should laugh, not weep (for him). //161//

"If I described for seven nights, O Gopā, I could not exhaust those marvels, the marvels that took place when the Emperor departed, praised by men and gods. //162//

"You have attained a great and unimaginable gain, serving good to the world. I have this notion, myself, that you will become as is the Foremost of Men." //163//

NOTES

1. Mukhapuṣpakas : Some sort of ornaments made of precious metal, probably gold.
2. Hariti : Name of a Piśācī. Here possibly an error, the correct reading being Hārīti. It is the name of a Yakṣiṇī or Rākṣasī . Yakṣas are known as the sons of Hārītī.
3. Pañcika : Name of a Yakṣa.
4. The penance of the cow : Eating grass etc.
5. Wood (charity) : The word is read as *dāna / dāru* in different editions.
6. Jyotirasa : The name of a Nāga. These jewels were probably his property.
7. Kleśamāra, Skandhamāra, Mṛtyumāra and Devaputramāra: The various types of Māras.
8. Maineyas, six *yojanas* in the settlement of Anuvaineya: A settlement of the Maineya people. Not identified.
9. Mahānārāyaṇa/Nārāyaṇa : Epithets of Buddha. The three names mentioned are the names of three Śākyas, who could not wear Bodhisattva's ornaments.

Chapter XVI

THE VISIT OF BIMBISĀRA

THUS, O Bhikṣus, Chandaka narrated Bodhisattva's resolution to King Śuddhodana, Gopā the Śākya Princess, the entire inner quarters and all the Śākyas for the consolation of their sorrows.

Thus, O Bhikṣus, Bodhisattva gave his fine clothes to the Devaputra disguised as a hunter (and) took red clothes from him, and himself became an ascetic, for following the ways of the world, out of compassion for the creatures, for the maturity of the creatures.

Then Bodhisattva went to the hermitage of a Śākya Brāhmaṇī. She invited Bodhisattva to live and dine there. Then Bodhisattva went to the hermitage of the Brāhmaṇī Padmā. She too invited Bodhisattva to live and dine.

Then he went to the hermitage of the Brahmarṣi Raivata. He too likewise invited Bodhisattva. There again, Rājaka, the son of Datṛmadaṇḍika invited Bodhisattva.

Thus, O Bhikṣus, Bodhisattva gradually arrived at the great city of Vaiśālī.

At that time, Ārāḍa Kālāma had reached Vaiśālī and lived there with a large number of Śrāvakas and three hundred disciples. He instructed religion to his disciples who had all taken on the vow of the state of nothingness. Seeing Bodhisattva coming from afar, he said to his disciples with astonishment : "Look, O, look at his beauty!" They said : "So we see. It is (indeed) wonderful!"

Then, O Bhikṣus, I approached Ārāḍa Kālāma, and said to Ārāḍa Kālāma: "O Ārāḍa Kālāma, I will practise *Brahmacarya*". He said : "Practise it, O Gautama, in such a way the instruction of religion, that sons of good families, who have faith, can worship the order with but little pain."

Then, O Bhikṣus, this occurred to me : "I have the intention, I have the the courage, I have the memory, I have the *samādhi* and intellect that I can sojourn alone, undeluded, zealous, dispassionate, for the attainment and experience of that *Dharma*."

Then, O Bhikṣus, I realised and experienced that *Dharma* with but little pain, sojourning alone, undeluded, zealous, dispassionate.

Then, O Bhikṣus, I went where Ārāḍa Kālāma was, and said to him : "O Ārāḍa, is this all the *Dharma* you have acquired and experienced?" He said : "That is so, O Gautama". I said to him : "I have also attained and experienced this *Dharma*". He said : "Then, O Gautama, whatever religion I know, you know too, whatever religion you know, I too know. Then we will both instruct these disciples".

Thus, O Bhikṣus, Ārāḍa Kālāma paid the highest respect to me. And he placed me on an equal footing (with him), in regard to the students.

Then, O Bhikṣus, this occurred to me : "This Ārāḍa is not adept in the *Dharma* conducive to deliverance, so how is it useful for the proper destruction of pain? Then I will practise harder (penance), seeking (the truth)".

Then, O Bhikṣus, I departed for Magadha, after sojourning in beautiful Vaśālī. While practising penances at Magadha, I went towards the city of Rājagṛha in Magadha, and went to where Pāṇḍava the King of mountains was. There I sojourned beside Pāṇḍava the King of mountains alone, without a second soul, helpless, protected by many *koṭi nayuta* hundred thousand gods.

After dwelling there merely for a morning, I entered the great city of Rājagṛha, carrying my bowls and my rags, through the Tapoda gate[1], for the sake of balls of food, graciously with advance and recession, looking to the right and left, retracting and extending, graciously, bearing the loin

cloth, scarf, (begging) bowl and robe, with my senses undistracted, mind not focussing outside, like a statue, like a man carrying a bowl of oil, looking only upto a yoke's length. There, the men of Rājagṛha, seeing me, became astonished : "Would this be Brahmā, or Śakra the King of gods, or Vaiśravaṇa, or some mountain deity?"

When Bodhisattva, pure and of eternal radiance, himself become an ascetic, he sojourned at the side of the Pāṇḍava mountain, tranquil, restrained and with *īryāpathas*. //1//

Knowing night to be over, Bodhisattva, extremely handsome, after residing (there), took his bowl, and with subdued pride, entered Rājagṛha with his begging bowl. //2//

Seeing him, with the complexion of the best, refined metal, like gold, armed with thirty-two signs, men and women did not attain satiety of sight. //3//

An avenue was made of streams of jewels and clothes, people followed him, clearing (his path), (saying): "Who is this Being, never seen before, with whose radiance the entire city glows?" //4//

Standing above in the doors and windows were thousands of women, the roads filled up, emptying the houses, to see the Foremost of men; they did no other work. //5//

They did not buy or sell any more, nor did the drunken drink again any more wine. They did not enjoy themselves in the houses or the streets, looking on the beauty of the Foremost of men. //6//

Men hurried to the palace and said to King Bimbisāra with satisfaction : "Sire, you have attained a most wonderful gain, Brahmā himself roams begging in the city." //7//

Some called him Śakra the King of gods, others said (he was) the Devaputra Suyāma, likewise, (some said he was) Saṃtuṣita, or Nirmita, others said (he was) a god among Sunirmitas. //8//

Some others said (he was) the moon and the sun, or Rāhu, Balī or Vemacitrin[2]. Some again said : "He is (the deity) who lives on the Pāṇḍava mountain." //9//

Hearing these words, the King, eager, stood at the window. He saw Bodhisattva, the Being of Excellent Soul, glowing with beauty like refined gold. //10//

Giving him alms, King Bimbisāra said to his men : "Watch where he goes." Seeing him going to the great mountain, he said : "Sire, he has gone to the side of the mountain." //11//

Knowing night to be over, King Bimbisāra, along with a retinue of many men, went to the bottom of the Pāṇḍava mountain, and saw that mountain glowing with beauty. //12//

After dismounting from his chariot, he walked over ground and beheld Bodhisattva, with great reverence, like the unshaken Meru, seated comfortably on the grass. //13//

The King, after worshipping his feet with (bowed) head, speaking of different subjects, (said at last) : "I will give you a portion of my entire kingdom, enjoy yourself here with (various) pleasures, and be my inheritor". //14//

Bodisattva said in gentle speech : "Your majesty, may you live long. I, too, have abandoned a desirable kingdom, and become an ascetic without aspirations, for the sake of peace." //15//

"You are a boy, in the first flush of your youth, of beautiful complexion of body, full of ardour. Accept great wealth and groups of women, live here in my kingdom, enjoying pleasures. //16//

"I am greatly delighted to see you", said the King of Magadha to Bodhisattva. "Be my helper, I will give you my entire kingdom, enjoy great pleasures. //17//

"Do not live in an empty forest, do not sit on the ground on grass, your body is so tender; live here in my kingdom and enjoy pleasures".

Bodisattva said gently : "You are simple, affectionate and

compassionate. May you, your Majesty, always attain peace. But I do not desire pleasures of desire. //19//

"Desires are like poison, full of endless vices, felling one into hell, causing one to (be born as) an animal. I know desires are censurable and vile, so I have abandoned them like phlegm full of pus. //20//

"Desires fall off like fruits of trees, they pass away like clouds, they are intransient and quick-moving like the wind, destroyers of all that is good, (they are) deceitful. //21//

"Unattained, desires burn; even when attained, they give no pleasure. When they feed the infirm, the desires cause immense pain. //22//

"Your Majesty, those desires which are divine, as well as those which are created as human – even if a single man gains all desires, he gets no contentment (out of them). //23//

"Your Majesty ! Those who are tranquil and restrained, noble, free from evil, their notions full of *Dharma*, (those who are) intellectual and contented, are truly content. There is no contentment in the qualities of desire. //24//

"Your Majesty! Those who serve desires, gain not (salvation) in previous *koṭi* conditioned (births). Just as the thirst of a man who drinks salt water increases, so is it with serving desires. //25//

"Moreover, your Majesty, look on (this) body; it is destructible, empty, a machine for pain, emitting (pus) through nine scars; I have no attachment, Sire, to the pleasures of desire. //26//

"I, too, have abandoned great desires, also thousands of beautiful women. Dispassionately, I departed in the world, desirous of attaining supremely auspicious *Bodhi*." //27//

The King said :

"From which direction have you come, O Bhikṣu? Where were you born? Are you a Kṣatriya, a Brāhmaṇa or a King? Tell me, O Bhikṣu, if it is not a burden." //28//

Bodhisattva said :

"You have heard, your Majesty, of Kapila, the city of the Śākyas, prosperous and flourishing. My father is named Śuddhodana. From there, I have become an ascetic, desirous of merit." //29//

The King said :

"Good for you, I am fortunate to see you. At the place of your birth, we are also his (Śuddhodana's) disciples. Moreover, forgive me for that wish, through which I invited you, the Dispassionate, to (enjoy) desires. //30//

"If you attain *Bodhi*, it will be mine, O Lord of *Dharma*! Moreover, I have gained a great gain, you will live in my kingdom, O Self-born !" //31//

Bowing at his feet again and circumambulating him with reverence the King, surrounded by his retinue, re-entered Rājagṛha. //32//

The Lord of men entered the Kingdom of Magadha, sojourning with a tranquil mind as he pleased. After fulfilling his duties to gods and men, the Monarch went to the bank of the Nairañjanā. //33//

NOTES

1. Tapoda gate : Tapoda = warm water. The name of a lake and its outlet river at Rajgir, or hot springs. This gate was so named because of the hot springs.
2. Vemacitrin : Name of an Asura Prince.

Chapter XVII

COURSE OF DIFFICULT TASKS

AT that time, O Bhikṣus, a son of Rāma named Rudraka, sojourned with a great assembly of seven hundred disciples based at the great city named Rājagṛha. He instructed them in religion for association with the stage of neither consciousness nor unconsciousness. Bodhisattva saw Rudraka the son of Rāma, O Bhikṣus, teacher of the Order, Preceptor, reputed, respected and venerated by many, esteemed by learned men. Seeing him, it occurred to him (Bodhisattva) : "This is Rudraka, the son of Rāma, Teacher of the Order, Preceptor, reputed, respected and venerated by many, esteemed by learned men, if I go to him and commence penances and austerities, he will not have a high opinion of me, not know by personal experience, nor will the attainment of conditioned and sensual evil by meditation and *samādhi*, be blamed. I will show (him) such means by which these will become perceptible. The non-salvation of worldly *samādhis*, which are based on attainment, and conceivably in meditation, will also be seen. When I go to Rudraka the son of Rāma, and take on disciple-hood, for the sake of exhibiting the special merits of (my) own *samādhi,* I will show him the emptiness of conditioned *samādhis*."

Then, O Bhikṣus, Bodhisattva, pondering thus, went to Rudraka the son of Rāma. Going to him, he said to Rudraka the son of Rāma : "Sir, who is your preceptor, instructed by whom have you acquired religion?"

Thus addressed, Rudraka the son of Rāma, said to Bodhisattva : "Sir, I had no preceptor, However, I have acquired this (knowledge) on my own." Bodhisattva said : "What have you acquired?" He said : "The path of the attainment of the stage of neither consciousness nor unconsciousness."

Bodhisattva said : "Can we acquire from you the path of the instructed *samādhi* ?" He said : "Be it so." Thus the instruction was imparted.

Then Bodhisattva went to one side and seated himself in the *paryaṅka* posture. While he was seated thus, due to Bodhisattva's special virtues, special knowledge, special fruits of the previous good deeds, and special acquaintance of all *samādhis*, the meditations, both worldly and superworldly, and the hundred attainments[1] were presented (to him), along with dispositions and explanations, because his mind was in his control. Then Bodhisattva, remembering and thoughtful, arose from his seat and approached Rudraka the son of Rāma. Approaching Rudraka the son of Rāma, he said to him : "Sir, is there any other path of the attainment of the stage of neither consciousness nor unconsciousness?" He said : "There is no (other)."

Then this occurred to Bodhisattva : "Rudraka does not have faith, valour, memory and intellect. I have faith, valour, memory and intellect."

Then Bodhisattva said to Rudraka the son of Rāma : "Sir, I too have attained the religion bestowed on you". He said : "Then come; let you and me both look after this group (of disciples)". He placed Bodhisattva on an equal footing, in a preceptor's place. Bodhisattva said : "Sir, this path does not lead to bliss, dispassion, suppression (of birth), place, intuition, suppression (of birth), place, intuition, enlightenment or to Śramaṇa-hood, or to Brāhmaṇahood, or towards extinction."

Thus, O Bhikṣus, having reconciled himself to Rudraka the son of Rāma along with his disciples, he (thought): "Enough", and departed, (saying), "I have no need for this."

At that time, five men of good class[2] practised Brahmacarya under Rudraka the son of Rāma. This occurred to them : "That for which we strive and attempt for long, yet

cannot complete, Gautama has mastered and experienced with but slight effort and pain. But he does not like it. So, undoubtedly, searching for a greater (goal), he will be the Instructor on earth. What he experiences, he will share with us." Pondering this, the five men of good class departed from Rudraka the son of Rāma, and followed Bodhisattva.

Thus, O Bhikṣus, Bodhisattva, sojourning at Rājagṛha as desired, pursued his course at Magadha with the five men of good class.

At that time, anyone between Rājagṛha and Gayā, who performed group festivals, invited Bodhisattva at that group, with clothes and food, along with the five men of good class.

Thus, O Bhikṣus, Bodhisattva, practising (good) conduct at Magadha, went to Gayā of the Māgadhakas. There, O Bhikṣus, Bodhisattva sojourned, desirous of abandonment (of the world) on the mountain Gayāśīrṣa. While he sojourned there, three comparisons, unheard of and unknown previously, became apparent. Which three? Whichever Śramaṇas and Brāhmaṇas sojourned, their bodies not withdrawn from passion, and sojourned, their minds not withdrawn from passion; among them, whatever there was of joy in passion, desire in passion, wish for passion, urge for passion, thirst for passion, swooning for passion, burning for passion, grasping for passion, all that was not allayed. However, they had the feeling of pain, tragic, acute, sharp, bitter and disagreeably, which overwhelmed their souls and burnt their bodies. Thus they were unfit for the experience of the noble knowledge of the special philosophy, from the superhuman Religion. As a men who needs fire seeks light, (and) in his search for light, takes a wet piece of wood and rubs a wet lower *araṇi* (with it) in water, is unfit to raise a flame and make a light. Similarly, these Śramaṇas and Brāhmaṇas, who soljourn with their bodies not withdrawn from passion and their minds not withdrawn from passion; among them, whatever there is of joy in passion, desire in passion, wish for passion, urge for passion, thirst for passion, swooning for passion, burning for passion, grasping for passion, all that was not allayed. However, they had the feeling of pain, tragic, acute, sharp, bitter and disagreeable, which overwhelmed their souls and burnt their bodies. Then they are unfit for the experience of the noble knowledge of the special philosophy from the superhuman Religion. This is the first comparison that occurred to Bodhisattva.

Again, this occurred to him : Those Śramaṇas and Brāhmaṇas who sojourned with their bodies and minds withdrawn from passion, among them, whatever there was of joy in passion etc. upto "seeks light". He places a piece of wet wood on the ground and churns a wet lower *araṇi*, and is unable to generate a fire. Similarly, these Brāhmaṇas and Śramaṇas etc. (as before, up to) unfit for the experience of the noble knowledge of the special philosophy from the superhuman Religion. This is the second comparison, unheard of and unknown, that occurred to him.

Again, the Śramaṇas and Brāhmaṇas who sojourn with their bodies and minds withdrawn from passion; among them, whatever joy there is in passion etc. as before. All that is allayed in them. However, they have the feeling of pain, tragic, acute, sharp, bitter and disagreeable that overwhelms their souls and burns their bodies. Thus, they are fit for the experience of the noble knowledge of the special philosophy from the superhuman Religion. Just as a man desires fire (and) seeks light, brings dry wood and places a dry lower *araṇi* on the ground and rules it, he is able to raise a flame and find light. Similarly these Śramaṇas and Brāhmaṇas experience pains etc. Therefore they are fit to experience the noble knowledge of the special philosophy from the superhuman Religion. This is the third comparison, unheard and unknown previously, that occurred to him.

Thus, O Bhikṣus, this occurred to Bodhisattva : "I sojourn with my mind and body withdrawn from passion. Whatever there was in me of joy in passion etc. upto "are allayed." Moreover, I experience the pain, overwhelming the mind and burning my body etc. as before. Therefore, I am eminently suited for experiencing the noble knowledged of the special philosophy from the superhuman Religion."

Thus, O Bhikṣus, Bodhisattva, after sojourning at will in Gayā, roaming on foot on the Gayāśīrṣa mountain, went towards the village Senāpati near Urubilva and reached it. There he saw the river Nairañjanā with its clear water, *Tīrthas* close to it, adorned with beautiful trees and shrubs, with a sustenance village close to it. Then Bodhisattva's mind was much delighted : "This place is level, pretty and suitable for private meditation. It is enough for the son of a good family who desires religious exertion. I desire religious exertion. So I will stay here."

Then, O Bhikṣus, this occurred to Bodhisattva : "At the time of the five impurities[3] did I descend on Jambudvīpa, when the creatures, attached to low objects, full of groups of heretics, attached to this lump of a body, search for purity of body by various practices of self-torture, and instruct the deluded. Thus — by those who consider formulae, by hand - lickers, by non-beggars, by these having non-conversation, by those living on various roots, by these (subsisting on) neither fish nor flesh, those not going abroad for the rains, by these refraining from wine and chaff-wine, by those accepting alms from (only) one, three or five or seven families, by those eating and drinking (only) roots, fruits, moss, lotus leaves, cowdung, cow urine, *pāyasa*, curds, and *ghee* mixed with decaying cakes, washing down the mouthfuls rejected by cranes and pigeons. Also by the livelihoods of a villager and a forester. Following a vow to live like a cow, following vows to live like deer, dogs, boars, monkeys, and elephants,

by standing still, remaining silent and in the *Vīrāsana* posture, and speaking to from one up to seven persons. Eating once in one day and night, and (then) on the fourth, fifth or sixth day, practising Cāndrāyaṇa in a fortnight and in a month, holding the wings of vultures and owls, with fruits, mats of *muñja* grass, barks of trees, *kuśa* grass, *balvaja*, mats made of camel-skin, mats made of goatskin, mats made of hair and leather garments, wearing wet clothes, lying in water, lying in ashes, sand, on stone slabs, thorns, grass, lying with the head down, in a squatting position on rocks, wearing the same garments for two, three, four, five, six or seven days, or (living) nude, without following the rules about proper and improper places, wearing long hair and nails, beard and matted hair, eating a single berry, (grain of) sesamum or rice, smearing (oneself) with ashes, ink, dust from left over garlands, dust and mud, carrying bodily hair, *muñja* grass, hair, nails, rags, bones and skulls, drinking hot water or water after washing rice (in it), filtering it with a blanket, washing a pot in it, and carrying *Tridaṇḍa*, reddened with embers and metal, having shaven heads, (carrying) water pots, begging bowls and bedsteads, the deluded consider purification. They look on as penance on smoking, swallowing fire, gazing at the sun, the five-fire ordeal, standing on one leg with arms raised, and standing on one leg. They search for a path by burning themselves in husk-fire and embers, heating vessels, scorching themselves on heated stones, entering fire of water, going to deserts and killing themselves. They consider purification by the uttering of Om, Vaṣat, Svadhā, Svāhā and blessings, collection of praises, calling forth, repetitions, spells, studying and *Dhāraṇīs*. Considering themselves pure, they take refuge in these. Thus - they bow to Brahmā, Indra, Rudra, Viṣṇu, Devī, Kumāra, the Mother, Kātyāyanī, the Moon, the Sun, Vaiśravaṇa, Varuṇa, Vāsava, the Aśvins, Nāgas, Yakṣas, Gandharvas,

Asuras, Garuḍa, Kinnaras, great serpents, Rākṣasas, ghosts, spirits, Kumbhāṇḍas, Gaṇapati and the Piśācas, the Devarṣis, the Rājarṣis and the Brahmarṣis, and consider them to be supreme. They also take refuge in the earth, water, fire, air and ether. They also take refuge in mountains, rivers, sources of rivers, ponds, lakes, tanks, oceans, water-holes, wells, lotus-ponds, trees, shrubs, vines, grass, stones, cow-sheds, burning grounds, squares, crossings and markets. They bow to houses, pillars, stones, pestles, swords, bones, machetes, arrows, spears and tridents. They consider curds, *ghee*, mustard, barley, amulets, *dūrvā* grass, jewels, gold and silver to be auspicious. These and the like heretics do, those afraid of worldly fears take refuge (in them).

"Here, some consider that heaven and salvation would be achieved for us by these (means), and following the false path, consider non-refuge as refuge, the inauspicious to be auspicious, and the impure to be purity. If I follow this kind of special austerities and penances, so that the opponents are discomfited, I will show the creatures destroyed by rituals, the destructiveness of rituals,. I shall win over the Dhyānagocara[4] and Rūpāvacara gods by showing them the special meditation."

Thus, O Bhikṣus, Bodhisattva, thinking thus, engaged in a course of difficult tasks, more difficult than the most difficult, of terrible austerities and penances for years. Why do you say "difficult tasks"? They were difficult to achieve, that is why they are said to be difficult. There was no creature in this abode of living beings, whether human or non-human, who could achieve anything so difficult, other than the final Bodhisattva, who could perform the *Āsphānaka* meditation. Why is it called *Āsphānaka*? It is the fourth meditation, and being performed from the first, it stops and bars the inhalations and exhalations. This meditation is unimaginable, without alternative, immobile, without consciousness, without vibration, following everywhere, always unattached. This meditation was not achieved previously by anyone, whether disciples or non-disciples, or by a Pratyekabuddha, or by Bodhisattva who had acquired (the requisite) conduct. That is why it is called *Āsphānaka*. The ether is unagitated, neither moving nor changing, it agitates everything (else), (therefore) this meditation is like ether. Hence it is called *Āsphānaka*.

Thus, O Bhikṣus, Bodhisattva sat on the unrefined earth in the *paryaṅka* posture in order to exhibit wonders to the world, crush the pride of the heretics, discomfit the opponents, win over the gods, engage nihilistic creatures destroyed by rituals in (proper) rituals, discover the fruit of virtue, exhibit the fruit of knowledge, alarming the *dhyānāṅgas*[5], exhibit the physical strength and fortitude, and engender mental valour. Seated, he chastised and tortured his own body with his mind.

Thus, O Bhikṣus, on the eight autumn nights, he chastised and tortured his body in such a way that sweat poured out from his armpits. Sweat poured out from his forehead. It fell on the ground and turned into hoar-frost, heated and turned into vapour. Thus, as a strong man holds a weaker man by the neck and tortures him, so, O Bhikṣus, this body was so chastised and tortured by the mind that sweat poured out from the armpits, sweat poured out from the forehead. It fell on the ground and turned into hoarfrost, heated and turned into vapour.

Then, O Bhikṣus, this occurred to me : I will meditate on the *Āsphānaka* meditation. Then, O Bhikṣus, as I meditated on the *Āsphānaka* meditation, the inhalations and exhalations were stopped at my mouth and nostrils. A tremendous sound, a loud sound, issued forth from the ear-holes. Just as a tremendous sound, a loud sound issues forth when a blacksmith's bellows are pumped, similarly, O Bhikṣus, a tre-

mendous sound issued forth from my earholes when my breath was stopped at my mouth and nostrils.

This occurred to me, O Bhikṣus– I would meditate on the *Āsphānaka* meditation once more. Then, O Bhikṣus, my mouth, nose and ears were stopped. When they were stopped, the wind (rose) upwards and struck my skull. Just as, O Bhikṣus, a man strikes a skull with a blunt spear, so did my inhalations and exhalations, O Bhikṣus, strike upwards my skull, when my mouth, nose and ears were stopped.

Seeing this condition of Bodhisattva, some gods there said: "Alas! Prince Siddhārtha is dead !" Others said: "He is not dead. The Arhats sojourn thus in meditation". At that time, these *gāthās* were uttered :

"May not the scion of the Śākya kings expire unsatisfied in this forest, with his purpose unfulfilled, plunging the three worlds into sorrow and helplessness. //1//

"Alas, Supreme Being, of firm resolve! You were invited to the sacrifice of excellent *Dharma*. Where is your promise O Lord, O Pure Soul, made to us previsouly, in the Tuṣitas? " //2//

Then the Devaputras went to the Trāyastriṃśa gods and informed Māyādevī : "The Prince is dead". Then Māyādevī went to the bank of the Nairañjanā where Bodhisattva was, surrounded by divine nymphs, at midnight. She saw Bodhisattva with his emaciated body. Seeing him as though dead, she began to weep, her voice choked by tears. At this time, she uttered these *gāthās* :

"When you were born to me, son, in the park named Lumbinī, and you took seven steps by yourself, like a lion, and you looked on the four quarters, you spoke these auspicious words : "This is my final birth". That you have not fulfilled. //3-4//

"Asita had foretold that you would be Buddha on earth. His explanation was wrong, he did not see eternity. //5//

"Son, you did not enjoy the prosperity of a *Cakravartin,* nor did you attain *Bodhi*, expiring in the forest. //6//

"To whom shall I turn for my son, to whom shall I lament, grieved? Who would give life to my only son, barely alive ?" //7//

Bodhisattva said :

"Who are you that weep so tragically, your hair hanging loose, your beauty marred, lamenting so greatly for your son, rolling on the ground ?" //8//

Māyādevī said :

"I bore you, thunder-like, in my womb for ten months. I am your mother, son, who lament in grief." //9//

Then Bodhisattva said consolingly : "Fear not, O woman who love her son! Your effort I will make successful. The remuneration of Buddha will not be in vain. I will make visible the forecast of Asita. I will make visible Dīpaṅkara's analysis.

"The earth may break into a hundred pieces, the Meru with its jewelled crest leap into the ocean, the moon, the sun and the stars fall down on earth, but I will not perish like a common man. Therefore, do not grieve, before long, you will see Buddha's enlightenment." //10//

As soon as Māyādevī heard this, thrilling with joy, she strewed *māndārava* flowers on Bodhisattva, circumambulated him three times, and went to her own abode, heralded by the playing of divine *tūryas*.

This occurred to me, O Bhikṣus, there are some Śramaṇas and Brāhmaṇas who consider eating meagrely to be pure. So I would submit on meagre meals. I only know how to obtain a single berry for food, O Bhikṣus. You may feel, O Bhikṣus, that at that time berries were bigger. You should not think that. The berry was then just as it is now. When, O Bhikṣus, I obtained (merely) a single berry for food, my body became very emaciated and weak. Thus, O Bhikṣus, my limbs became like pieces of Āsītakī or Kālā[6]. As are the ribs of a

crab, so did my ribs become. Just as in a broken chariot-shed or elephant-shed, both sides are open and in the space between *gopānasīs* show clearly, so did my ribs inside my body show clearly on both sides. Just as a string of beads is high and low and uneven, so was my spine high and low, uneven. Just as the bitter gourd, if picked unripe, fades and withers in the shell, so did my head fade and wither inside. Just as well-water recedes in the final summer month, and is to be seen with difficulty, so did my eyeballs recede, to be seen with difficulty. My sides, stomach etc. became like the foot of a goat or the foot of a camel. Then, O Bhikṣus, whenever I touched my stomach with my hand, I touched my spine too. When I tried to rise, I was hunched over, and fell at full length. Then though I rose painfully from there, when I brushed my dusty body with my hand, decaying hair fell off my body. My old fair body had disappeared, there remaining this rough (body) when I exerted myself. Around me, the people living in the sustenance village thought : "The Śramaṇa Gautama is black. The Śramaṇa Gautama is dark. The Śramaṇa Gautama has a sallow complexion. His fair complexion of old has disappeared."

Then, O Bhikṣus, it occurred to me. I would eat even less. I knew, O Bhikṣus, how to subsist on a single grain of rice. It may seem to you, Bhikṣus, that at that time the grains of rice were bigger. But you must not think so. The grains of rice then were just as they are now. Eating a single grain of rice, O Bhikṣus, my body quickly became as (described) before, upto : "The Śramaṇa Gautama is of a sallow complexion. His fair complexion of old has disappeared".

Then, O Bhikṣus, this occurred to me : I would eat even less. I know, O Bhikṣus, how to subsist on a single grain of sesamum. As before, upto "His fair complexion of old has disappeared".

Then it occurred to me, O Bhikṣus, that there are some

Śramaṇas and Brāhmaṇas who consider fasting to be pure. Then I would totally abstain from food. Then, O Bhikṣus, my body became extremely dried up through fasting, emaciated and weak, as the pieces of *āsītakī* and *kālā,* twice, three times, four times, five times, ten times as these were my limbs. Thus, crab-ribs, sides like the rafters of a chariot-shed, backbone like two strings of beads. Skull like the bitter gourd, eyeballs like well-water. Thus I, O Bhikṣus, trying to rise properly to cleanse my limbs, fell, hunchbacked. Getting up painfully, I tried to brush off my dusty limbs, my decaying hair fell off. My fair complexion had disappeared. There remained this rough (body) when I exerted myself. All around me, the sustenance villagers thought : "O the Śramaṇa Gautama is black. O the Śramaṇa Gautama is dark, O the Śramaṇa Gautama has a sallow complexion. Whatever there was of the earlier fair complexion has disappeared."

King Śuddhodana, too, sent a messenger to Bodhisattva daily.

Thus, O Bhikṣus, Bodhisattva exhibited difficult tasks for six years, in order to show the world wonderful acts, as before, upto to engage in (proper) rituals those creatures destroyed by rituals, to engender a collection of virtues, to show the merits of the supreme knowledge, and to classify the *dhyānaṅgas*, by subsisting on a sesamum seed, a berry and a grain of rice. Bodhisattva of unmiserly mind sat thus in the *paryaṅka* posture for six years. He was not diverted from the *īryāpathas.* He did not go into the shade from the sun, nor into the sun from shade. He did not protect himself from the wind, sun or rain, nor did be chase away bugs, mosquitoes or reptiles. He did not discard stool, urine, phlegm or snot. Nor he move or stretch. Nor did he rest on his side, his stomach or his back. Whatever there was a great cloud, rain, thunder, autumn, summer and winter, fell on Bodhisattva's body. Bodhisattva did not cover himself even with his hand.

Nor did he block his senses. He did not take in the objects of the sense. When the village lads or village girls, or cowherds or animal-herds, or grass-mowers, or wood-cutters, or dung-collectors went there, they thought Bodhisattva to be a dust-goblin. They played with him, and threw dust on him.

There, Bodhisattva became so emaciated and weakened in six years, that one could insert a blade of grass into his ears and nose, and bring it out through his nose and ears. Inserting it through his ears and nose, one could bring it out through his mouth. Inserting it through his mouth, one could bring it out through his ears and nose. Inserting it through his nose, one could bring it out through his ears, nose and mouth.

The gods, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍa, Kinnaras and great serpents, humans and non-humans who experienced Bodhisattva's qualities, stood by day and night, and worshipped Bodhisattva. They also venerated him.

There, the practice of difficult tasks being exhibited by Bodhisattva for six years, the entire twelve *nayuta* gods and men were matured by the three *yānas*.

There it is said :

To Bodhisattva the meritorious, (this) thought occurred along with the means, when he left the city, for the good of living beings. //11//

"In this wicked world, attached to impiety, at the time of the five impurities am I born on Jambudvīpa to rescue the world by religious rites. //12//

"Beset by heretics, attached to (objects of) curiosity and rituals, the foolish ones consider as purity the exertion of the body. //13//

"Some foolish hand-lickers (go about) naked, enter fire, go to deserts and smear (themselves) with dust and ashes, and practise five penances for the chastisement of the body, use *mantras*, and do not eat even from the edge of an earthen bowl. //14-15//

"Where they do not themselves feel (anything) nor say to the guest "wait !" They consider themselves pure merely by leading a mendicant's life. //16//

"They avoid ghee and oil, mixed with curds, milk, fish and flesh, and subsist on *śyāmaka* grain, vegetables, lotus-stalks and *gardūla* grains. //17//

"They eat roots, fruits and leaves, wear *kuśa* grass, rags, leather and blankets. Others roam naked. The deluded ones (think) this is true, (all) else is delusion. //18//

"They hold up their arms, their hair stands on end, they wear matted hair. They are lost from (the right) path, following the wrong path, desirous of going to the proper destination. //19//

"They sleep on grass, *musala*, and ashes, or thorns, meditating in a squatting position. Some stand on one leg, facing upwards, looking at the moon and the sun. //20//

"They bow to the sources of ponds and lakes, and oceans and rivers, (as well as) the moon and the sun, trees, hills, mountains and peaks, pillars and the earth. //21//

"These deluded ones purify their bodies by various means, and assailed by false vision, fall at once into evil. //22//

"Therefore, I will certainly embark on a terrible (and) difficult course of tasks, so difficult that neither gods nor men could ever practise it. //23//

"I will meditate on the *Āsphānaka* meditation, as hard as adament, which meditation even Pratyekajinas are unable to exhibit. //24//

"The gods and men and heretics are pleased with severe austerities. For their maturity, I will engage in acute and difficult austerities and penances." //25//

He seated himself on unrefined ground in the *paryaṅka* posture, and exhibited subsistence on berries, sesamum and rice. //26//

Without inhaling, repudiating exhalation, the powerful

one did not move. For six years he meditated the supreme *Āsphānaka*. //27//

It was unmarginable, it had no alternative, there was no movement, no stirring. He meditated the *Āsphānaka* meditation that agitated the ether and the regions. //28//

He did not go from the sun to the shade, nor from the shade to the sun. Immovable as the Meru, he meditated the *Āsphānaka* meditation. //29//

He had no cover from wind and rain, nor protection from flies, mosquitoes and reptiles. Without anger he practised, he meditated the *Āsphānaka* meditation. //30//

He meditated the *Āsphānaka* meditation not merely for himself, but out of compassion, for the good of the world. //31//

The village boys, the cowherds, the woodcutters and the grassmowers thought him to be a dust-goblin and smeared him with dust. //32//

They made him unclean and did many things. But he did not move or stir, meditating the *Āsphānaka* meditation. //33//

He did not bow or bend, or attempt to maintain his body. He passed no stool or urine, he was not startled by sound, nor (did he) look at anything else. //34//

His flesh and blood dried up, only his skin, nerves and bones remained. Though his belly, his backbone could be seen like a string of beads. //35//

Gods, Suras, Nāgas, Yakṣas and Gandharvas in charge, experiencing his qualities, worshipped him day and night. //36//

They also venerated him : "May we soon be like him, as he meditates the *Āsphānaka* meditation, with his mind on heaven. //37//

He did not merely meditate for himself, nor for the taste of meditation, nor for pleasure. He did it out of compassion for the world. //38//

The opponents were confused, the mindless heretics were eclipsed. The rites expounded by Kāśyapa were exhibited. //39//

The enlightenment of Krakucchanda is a difficult enlightenment to be attained in many *kalpas* — in order to (prove this) to the body of men, he meditated the *Āsphānaka* meditation. //40//

The entire twelve *nayuta* gods and men were instructed in the three *yānas*. For this, the Noble-minded meditated the *Āsphānaka* meditation. //41//

NOTES

1. Hundred attainments : *Samāpatti - śatāni*. Attainment of *samādhi*. Sometimes it is difficult to distinguish between *samāpatti* and *samādhi*.
2. Five men of good class : *Pañca bhadravargīya* - the first five disciples of Siddhārtha - Ajñānakauṇḍinya, Aśvajit, Vāṣpa, Mahānāmā and Bhadrika.
3. Five impurities : *Pañcakaṣāya*. This consists in — *āyuḥ, dṛṣṭi, kleśa, sattva* and *kalpa*.
4. Dhyānagocara gods : A class of gods, usually associated with Rūpāvacara gods.
5. Dhyānāṅgas: Factors in *dhyāna*. In Pāli, we find five of these *vitakko (vitarka), vicāro, pīti (prīti), sukhaṃ, ekaggatā (ekāgratā)*. They are classified (*vibhājana*).
6. Asitakī and Kālā : Names of plants : according to popular etymology, probably black.

Chapter XVIII

THE NAIRAÑJANĀ

O BHIKṢUS! The wicked Māra followed after Bodhisattva who had been practising difficult tasks for six years, looking for a weak spot searching for a weak spot. But he could find no weak spot anywhere. Not finding a weak spot, he roamed about, sadly and in doubt.

There it is said :

The forests were beautiful, with the wild shrubs and vines, in ancient Urubilva, where there was the river Nairañjanā. //1//

There Namuci approached (Bodhisattva), who was on the verge of renunciation, steadfast always in strength, striving with valour to attain spiritual success, and spoke to him sweet words : "Son of Śākyas, arise, what is the use of torturing your body. //2-3//

"Life is the foremost to the living. You can practise piety if you live. A living creature does that, doing which he does not repent. //4//

"You are thin, pale and emaciated; death is close to you. Death is in a thousand parts, life in (only) one. //5//

"Giving away donations always and performing the Agnihotra sacrifice, there is great virtue. What will you achieve by renunciation? //6//

"The part of renunciation is painful, the controlling of the mind is hard." These words spoke Māra to Bodhisattva. //7//

To Māra who spoke thus, Bodhisattva then said : "Friend of the deluded! Wicked One! You have come with your own ends (in view). //8//

"Māra! I have not the slightest need of virtue. You should talk thus to those who have need of virtue. //9//

"I do not contemplate death or life after death. I am engaged in asceticism and will not return. //10//

"This wind dries up even the river current; why should not the body and blood of those who engage themselves in exertions dry up? //11//

"When blood dries up, flesh too dries up; when flesh withers, the mind rejoices even more; it adopts even more zeal, valour and *samādhi*. //12//

"As I have attained supreme consciousness and roam about, my mind looks not on my body; see, this is the purity of soul. //13//

"I have zeal and valour as well as intellect; I do not see anyone on earth who can make me swerve from valour. //14//

"Death, the despoiler of life, is better; fie on this vulgar non-life. It is better to die in battle, rather than live on defeated. //15//

"A man who is not valiant, does not win over an army, (but) he does not think of it when he wins. A valiant men wins over an army. Māra ! I will defeat you easily. //16//

"Your first army is desire; the second, disfavour; the third, hunger and thirst; the fourth army is craving; the fifth is sloth; the sixth is said to be fear; the seventh is doubt; the eight anger and covetousness. //17-18//

"Greed and fame which are conditioned, that renown which is falsely won, he who praises himself and he who destroys the good this is the army of Namuci Kṛṣṇabandhu, where Śramaṇas and Brāhmaṇas are seen to be submerged. //19-20//

"This army of yours that vanquishes this world along with the gods, I will smash with intellect, as a vessel of unbaked clay with water. //21//

"I will attain proper knowledge by making memory well-established and intellect well-reasoned. What can you do, evil one ?" //22//

When he spoke thus, the wicked Māra, sad, anxious, confused and in doubt, disappeared from there.

Then, O Bhikṣus, this occurred to Bodhisattva : "Those Śramaṇas and Brāhmaṇas who feel the tragic, acute, sharp, bitter and disagreeable pain that overcomes their souls and burns their bodies, in the paths past, present and future, experience such great pain."

Then, O Bhikṣus, this occurred to me : Neither by this practice (undertaken) by me, nor by this intelligence, is this special noble philogophy of knowledge to be experienced, other than through superhuman deity. This is not the path of *Bodhi*. This is not the path towards abolishing births, old age and death and creation in future. There must be some other path of *Bodhi*, towards abolishing truth, old age, death and creation of other sources in the future.

Then, O Bhikṣus, this occurred to me : As I sat in my father's garden, in the shade of the Jambu, cleansed of desire, cleansed of sin and impurity, sojourned with consideration arising out of discrimination, full of joy and pleasure, up to the attainment of the fourth *Samādhi*, that should be the path of *Bodhi*, towards abolishing birth, old age, death and creation of other sources. Following this, cognition came to me. That is the path of *Bodhi*.

Then this occurred to me : This path is not to be attained by one so weakened. If I go to the seat of *Bodhi* in this poor and weakened state merely by my intuitive knowledge, the vulgar folk will not be compassionate to me. This is not the path to *Bodhi* either. So I will obtain substantial food, attain strength of body, and afterwards approach the seat of *Bodhi*.

Then, O Bhikṣus, those Devaputras purified of evil, who learned of the conclusion in my mind by their (own) minds, then approached me and spoke thus : "Good Man, do not obtain substantial food. We will give you nourishment through the pores of your hair."

Then this, O Bhikṣus, occurred to me : I know myself to be fasting; the people in the nearby cowherd villages know that the monk Gautama is fasting. The Devaputras purified of evil will give me nourishment through the pores of my hair. That would be utter falsehood, on my part. Then Bodhisattva, in order to avoid falsehood, refused the Devaputras and turned his mind to obtaining substantial food.

Thus, O Bhikṣus, Bodhisattva, after passing six years in penance and austerities, arose from the seat and uttered the speech : "I will obtain substantial food." Then he took *mudga* gruel and *hareṇuka* gruel, mixed with molasses and parboiled wheat.

Then, O Bhikṣus, it occurred to the five men of good class: "By those practices and by those knowledges, the monk Gautama could not experience any special noble philosophy of knowledge, beyond the superhuman piety; moreover, he is obtaining substantial food and is engaged in the search of pleasure. He is incoherent and foolish." Thinking thus, they went away from Bodhisattva. They went to Vārāṇasī and sojourned in the Deer Park at Ṛsipataṇa.

Then to Bodhisattva who was practising much severe austerities from the first, came ten maidens, daughters of the villages, to see him, praise him and worship him. The five men of good class too came. They were given a berry, a (grain of) sesamum and a (grain of) rice. There was the girl named Balā and the village girls named Balaguptā, Supriyā, Vijayasenā, Atimuktakamālā, Sundarī, Kumbhakarī, Uluvillikā, Jaṭilikā and Sujātā. These maidens prepared and brought for Bodhisattva all these types of gruel. Eating these, sojourning in the cowherd village for balls of food, Bodhisattva gradually became handsome and strong. Then, foremost, Bodhisattva was spoken of as the handsome monk and the great monk.

Then, O Bhikṣus, Sujātā the village maiden, (knowing) of Bodhisattva's severe austerities from the first, fed eight hun-

dred Brāhmaṇas every day, to tide over his penances and to satisfy his body. Thus did she feel : "Eating my food, Bodhisattva will attain supreme proper *sambodhi*".

Then, O Bhikṣus, my red robes had become tattered in the six years that had passed. This, then, O Bhikṣus, occurred to me : "It would be good if I could get a covering *kaupīna*".

At that time, O Bhikṣus, a maid-servant of the village girl Sujātā. Kāntā by name, expired. She was covered with a hempen cloth, dragged to the burning ground, and left there. Then I saw the dust-cloth. Then I seized that dust-cloth with my left foot and bent down, with my right hand stretched to take it.

Then the gods on earth announced to the gods in space : "Wonderful, Sirs! Extraordinary, Sirs! This (man), born of a family of great kings, who forsook his *Cakravartin* empire, has now his mind set on this dust-cloth !" The god of space, hearing the voice of the gods on earth, announced to the Caturmahārājika gods. The Caturmahārājikas to the Trāyastriṃśas. The Trāyastriṃśas to the Yāmas. The Yāmas to the Tuṣitas. The Tuṣitas to the Nirmāṇaratis. The Nirmāṇaratis to the Paranirmitavaśavartins. The Paranirmitavaśavartins to all the Brahmakāyikas. Thus, O Bhikṣus, in that moment, in that space, in that instant, there arose single announcement, a single sound from the entire world upto the Kaniṣṭhas : "Wonderful, Sirs! Extraordinary, this! This (man), born of a family of great kings, who forsook his *Cakravartin* empire, has now his mind set on a dust-cloth!"

Then this again occurred to Bodhisattva : "I have obtained a dust-cloth. If I obtained water, it would be good." The gods then struck the earth there with a hand. There a pond appeared. It is to this day known as Pāṇihatā.

Again, this occurred to Bodhisattva : "I have obtained water. If I were to obtain a stone, where I could wash this

dust-cloth, it would be good." Then Śakra threw down a stone there at that very moment. Then Bodhisattva washed the dust-cloth.

Then Śakra, the King of gods, said to Bodhisattva : "Good Man, give it to me. I will wash it." Then Bodhisattva, to show the independence of asceticism, did not give Śakra the dust-cloth, (but) washed it himself. Weary and physically exhausted, he (thought) : "I will descend into the pond". The wicked Māra, too, full of envy, built high banks to the pond. There was a great *kakubha* tree on the bank of the pond. There Bodhisattva, following the ways of the world, and the favour of the goddess (of the tree), said to the goddess : "O Goddess, bring (down) a branch of the tree". She lowered a branch of the tree. Bodhisattva took it and climbed out. Climbing out, he put the dust-cloth together under the *kakubha* tree and stitched it. To this day, the dust-cloth is known as *sīvana* (stitched).

Then a Śuddhāvāsakāyika Devaputra, Vimalaprabha by name, brought divine loin-cloth dyed red, fit for monks, to Bodhisattva. Bodhisattva, too, taking these, changing the stitched loin-cloth in the afternoon, went towards the cowherd village.

"There is the village Urubilvasenāpati", the gods said to Sujātā, the maiden from Nandika village : "He for whom you have performed a great sacrifice, has completed that penance. He will obtain substantial and good food. You had thought earlier : "Eating my food, Bodhisattva will attain supreme proper enlightenment." (Now) do the needful."

Then, O Bhikṣus, Sujātā, the girl from Nandika village, hearing the words of these gods, quickly took a lump of cream from the milk of a thousand cows, boiled seven times. Taking that cream, she prepared his food on a new oven (freshly) smeared, in a new vessel, with new rice. While this was being prepared, these signs were seen - in that milk were seen

good signs such as Śrīvatsa, Svastika, Nandyāvarta, Padmavardhamāna etc. Then this occurred to her : "As these omens are being seen, undoubtedly, Bodhisattva will attain supreme proper enlightenment on eating this food." A fortune-teller, adept in reading signs, too, came to that place. He too explained (these signs) as the way to immortality. Then Sujātā, after cooking that *pāyasa*, smearing the ground, strewing it with flowers, sprinkling it with scented water, laying out a mat and worshipping it, said to a maid-servant named Uttarā : "Go, Uttarā, fetch a Brāhmaṇa, I will take care of the honeyed *pāyasa*". Uttarā, (saying) "Very well, Madam", went to the eastern direction. There she saw Bodhisattva. Then (she went) to the south. She saw Bodhisattva again. Then she went to the western and the northern directions; everywhere she saw Bodhisattva. At that time, the Śuddhāvāsakāyika Devaputras drove away all other monks. No one (else) was seen. Then she came and said to her mistress : "Madam, I saw no other Śramaṇa or Brāhmaṇa, wherever else I went, I saw the Handsome Śramaṇa." Sujātā said : "Go, Uttarā, he is the Brāhmaṇa, he is the Śramaṇa. All these preparations are for his sake. Fetch him". Saying, "Very well, Madam"; Uttarā, going to Bodhisattva and bowing at his feet, invited him in the name of Sujātā. Then, O Bhikṣus, Bodhisattva want to the village girl Sujātā's house and sat down on the mat laid out. Then, O Bhikṣus, Sujātā the village girl gave to Bodhisattva a golden vessel full of honeyed *pāyasa*.

Then this occurred to Bodhisattva : "This food that has been given by Sujātā, partaking of this food, I will certainly attain supreme proper *sambodhi* today".

Then Bodhisattva took the food and said to Sujātā the village girl : "Sister, this is a golden vessel. What should I do with it?" She said : "Let it be yours". Bodhisattva said: "I have no need of such a vessel". Sujātā said : "Do whatever you wish (with it). I do not give food to anyone without a vessel".

Then Bodhisattva took that begging-bowl, left Urubilva, and crossing the river of the Nāgas[1], reached the river Nairañjanā in the afternoon, and placing the bowl and loin-cloth to the side, descended into the river Nairañjanā to cool his limbs.

When Bodhisattva was bathing, O Bhikṣus, many hundreds of thousands of Devaputras churned the river with divine *aguru*, crushed sandal and unguents. They also threw divine flowers of many hues in the water for Bodhisattva's worship.

At that time, the river Nairañjanā flowed on, overwhelmed with divine scents and flowers. The perfumed water with which Bodhisattva bathed was all taken by the *koṭi niyuta* hundred thousand Devaputras to their own homes to make *Caityas* and to worship.

Arising from the river, Bodhisattva examined the sand, desiring to sit down. Then a Nāga maiden who lived in the river Nairañjanā came out from underground, and brought for Bodhisattva a beautiful throne studded with jewels. Sitting there, Bodhisattva partook of that honeyed *pāyasa* out of compassion towards Sujātā the village girl. Partaking of it, he threw the golden vessel into the water, being undesirous. As soon as it had been thrown, Sāgara the King of Nāgas, through respect for miracles took it and set off towards home, considering it worthy of worship. Then Purandara of the thousand eyes, taking on the semblance of Garuḍa, with thunder in his hand, attempted to snatch the golden vessel from Sāgara the King of Nāgas. When he could not, he (appeared in) his own form, begged for it with respect, and took it to the abode of the Trāyastriṃśas for worship and for a *Caitya*. Taking it, he formulated the festival named Pātrīyātrā. Till this day, the festival of the vessel is

held every year among the Trāyastriṃśas. That excellent throne was taken by the Nāga maiden for a *Caitya* and for worship.

Afterwards, O Bhikṣus, when Bodhisattva had partaken of substantial food, then at that moment, because of Bodhisattva's strength of virtue and intellect, excellence of complexion appeared in his body. Also the thirty-two signs of a great man, eighty subsidiary signs and a halo exceeding a *vyāma* (appeared). Thus it is said :

After observing austerities for six years, the Lord thought thus : "I have attained the power of meditation, primary knowledge and intellect, emaciated though I am, I will go to the root of the lordly tree to understand omniscience. Then vulgar folk should not pity me. //23//

"That good, substantial meal being taken, strengthening my body, I will go to the root of the lordly tree, to understand omniscience. The gods and men of slight virtue, who seek per knowledge with severe (practice), cannot understand immortality with a weak and poor body." //24//

The village girl Sujātā of previous sacrifice so that the Hero may succeed in his penance, hearing the exhortation of the gods took honeyed *pāyasa* and, going to the bank of the river Nairañjanā, stood there with joy in her heart. //25//

The sage of pure and auspicious nature, compassionate to the world, who had accomplished his feats for a thousand *kalpas*, his senses tranquil and calmed, surrounded by gods, Nāgas and sages, came to the Nairañjanā, and crossing it, the one with the soul of the Sun, the Intellectual, though of bathing, and descending into the river, bathed. //26//

The *koṭi* thousand gods, with delighted hearts, churned the river with scented water and powders when the Noble soul descended into the water to bathe. When Bodhisattva, having taken his bath, stood purified on the bank, the thousand gods took the bath water for the worship of the Noble Soul. //27//

The Devaputras gave him clean and pure red clothes; dressed in these, the Lord stood on the bank of the river. The Nāga maiden, eager and delighted in mind, gave him a beautiful throne, on which he sat with tranquil mind, the giver of vision to the world. //28//

Sujātā, too, giving food to the Intellectual one in a golden vessel, worshipped his feet, delighted, (saying) : "Eat, O Charioteer!" After eating the food, the Intellectual one threw the vessel into the water, and Purandara, the King of gods, took it, (saying) : "I shall worship (it)." //29//

What Jina ate of that excellent and substantial meal, strengthened his body at that very moment with radiance and beauty, as it was before, speaking many immortal words of piety for Sujātā, the Lion with the gait of a swan and the gait of a lordly elephant, went to the *Bodhi* tree. //30//

NOTES

1. River of the Nāgas : Nāganadī is usually another name for Nairañjanā, since Nāgas lived there (a Nāga maiden brings a throne for Bodhisattva in this very chapter), but it is difficult to coustrue it here, since the river Nairañjanā is mentioned by name immediately after.

Chapter XIX

GOING TO THE SEAT OF ENLIGHTENMENT

THUS, O Bhikṣus, Bodhisattva, having bathed in the river Nairañjanā, and having restored his physical strength and vigour by eating, departed towards the spot under the lordly *Bodhi* (tree), in the spot on the earth with sixteen forms[1], with the victorious gait of a great man, the untroubled gait, the gait of satisfaction to senses, the gait well-established, the gait of Lord Meru, the gait straight forward, not a zigzag gait, an unaffected gait, not a tripping gait, not a limited gait, not a dispirited gait, not a frivolous gait, a playful gait, a pure gait, an auspicious gait, a faultless gait, an undeluded gait, an unattached gait, the gait of a lion, the gait of a swan, the gait of a lordly elephant, the gait of Nārāyaṇa, a gait that did not touch the earth, a gait as wonderful on earth as a thousand-spoked wheel, the gait with webbed toes and red nails, a gait to resound on earth, a gait to break open the lord of mountains, a gait that made uneven areas, a gait that emitted a ray of light as though in between the webs of fingers, which travelled well and touched the creatures, a gait that created pure lotuses at every step, a gait that came from previous auspicious deeds, a gait of the previous Buddha-lions, a gait tough and unpierceable as adamant, a gait that obstructed the path of all evil and ill, a gait that created the happiness of all creatures, a gait that destroyed the forces of Māra, a gait that chastised the religions of bad teachers and opponents. A gait that destroyed the mass of darkness and pain, a gait that broke the wing of rebirths, a gait that vanquished Śakra, Brahmā, Maheśvara and the Lokapālas, a gait of the single hero on Trisāhasra Mahāsāhasra, a gait not surpassed by Svayambhū, a gait of the knowledge of the omniscient, a gait of memory and intel-

lect, a gait of good path, a gait that dispersed old age and death, a gait that preceded auspicious, unblemished, pure, fearless salvation. With such a gait did Bodhisattva go the Seat of Enlightenment.

Thus, O Bhikṣus, the area between the river Nairañjanā and the seat of enlightenment was cleared by the Vātabalāhaka Devaputras.[2] It was sprayed with scented water and strewn with flowers by the Varṣabalāhaka Devaputras.[3] All the trees in the Trisāhasra Mahāsāhasra Lokadhātu lowered their heads towards the Seat of Enlightenment. Even the young plants born on that day, slept with their heads towards the Seat of Enlightenment. Those mountains on the Trisāhasra Mahāsāhasra Lokadhātu, Sumeru and others, bowed towards the Seat of enlightenment. From the river Nairañjanā up to the Seat of Enlightenment, a path measuring a *krośa* was decorated by the Kāmāvacara Devaputras. On the left and right sides of the path, a platform made of seven jewels[4] was built. As high as seven palm trees, its top was covered with a jewelled net and adorned with divine umbrellas, banners and flags, and an arrow's throw from the platform, palm trees made of seven jewels were built. From each palm tree, (ran) jewelled strings, attaching (it) to a second palm tree. Between the two palm trees, a pond was dug, full of scented water, strewn with golden sand, overgrown with blue, red, night and white lotuses, surrounded by jewelled platforms, with steps made of *vaidūrya* gems, (animated by) the calls of *āḍis*, cranes, swans, *cakravākas* and peacocks. Eighty thousand divine nymphs sprinkled that path with scented water. Eighty thousand divine nymphs strewed it with divinely fragrant loose flowers. In front of each palm tree, there was a jewelled pavilion. In all the jewelled pavilions, there were eighty thousand divine nymphs. They stood, carrying sandal and ground *aguru* in containers, carrying incense sticks for his worship. In each jewelled

pavilion, five thousand divine nymphs stood, performing divine music.

Thus, O Bhikṣus, as the ground trembled, the hundred thousand *tūryas* played, emitting *koṭi niyuta* hundred thousand rays, a great shower of flowers rained down, hundred thousand scarves were whirled round, hundred thousand drums were beaten, the horses, elephants and bulls roared, hundred thousand parrots, mynahs, cuckoos, *kalaviṅkas*, *jīvaṃjīvas*, swans, *krauñcas*, peacocks and *cakravākas* circumambulated; accompanied by (these) hundred thousand auspicious signs, through such an adorned path, Bodhisattva went to the Seat of Enlightenment. That very night, when Bodhisattva became desirous of attaining *Bodhi*, Brahmā the of Sahā, named Vaśavartin, the Lord of the Trisāhasra Mahāsāhasra, summoned the Brahmā assembly, and said : "Sirs, you should know. The Noble Bodhisattva, armoured in great armour, steadfast in firm resolve, armoured in the mail of steadfastness, of unwearied mind, versed in all Bodhisattva conduct, excelling in all *Pāramitās*, attaining control over all Bodhisattva planes, purified by all Bodhisattva intents, devoted to the senses of all creatures, entered into the secret places of all Tathāgatas, having passed all the paths of Māra, with supreme faith in all religion, established by all Tathāgatas, the Instructor of the path of salvation to all creatures, the Great Sārthavāha, the Destroyer of all the Māra Circles, the single Hero of Trisāhasra Mahāsāhasra, the supreme Lord of Physicians, prescribing the panacea of all religions, the supreme Lord of Dharma, bound with the silken cloth of salvation, who raises the ray of great intellect, the Lord Mahāketu, anointed with the religion of the eight worlds, the Great Lotus endowed with the general religion of all the great ocean, beyond attachment and repugnance, an unswayed mountain, the great Sumeru, clean, purified, the Jewel of pure intellect, in control of all religions, his mind away from all action, the Mahābrahmā Bodhisattva is going to the Seat of Enlightenment to vanquish the forces of Māra, a desirous of attaining Supreme Proper *Sambodhi*, to fulfil skill in the ten balas, eighteen *āveṇikas* and Buddha religion, to turn the wheel of *Mahādharma*, to utter the roar of the great lion, to gratify all creatures by imparting *Dharma*, to purify the religious vision of all beings, for the chastisement of all opponents by the religion, to reveal the fulfilment of earlier promise, for the attainment of the prosperity and control of all religions. There, Sirs, you must all be vigilant for the worship and service of Bodhisattva."

Then, at that moment, the Vaśavartin Mahābrahmā uttered these *gāthās* :

"He by the radiance and virtue of whose lustre, the path of Brahmā is known, he who is knowledgeable in amity, compassion, fortitude and bliss, he, after practising for a thousand *kalpas*, has gone to the *Bodhi* tree. So worship him, and assist in that Sage's solemn undertaking of his aspiration. //1//

"Going to whom for refuge, one has neither fear of evil state nor sin, whence one attains the divine desired pleasure, and goes to the Brahman abode, is going to the Bodhi tree after practising difficult tasks for six years. Let us all worship him with eagerness and joy. //2//

"He is the King of the Trisāhasra, he is the supreme Lord, the Lord of *Dharma*, the Lord of the earth. There is none in the abodes of Śakra and Brahmā, the moon and the sun, equal to him. He who makes the six *koṭi nayuta* earths tremble, is going to the Great Tree today, to vanquish Māra's forces. //3//

"He whose head cannot be seen even by those in the Brahman abode, he whose body is adorned with the thirty-two superior signs, he whose speech is charming, delightful and

sweet, he whose excellent voice is like the voice of Brahmā, he whose mind is tranquil and devoid of vice — let us go to worship him. //4//

"Those who have a mind to spend time happily for long at the abode of Brahmā and Śakra, or to break the network of the creepers of pain binding one, without listening to others, they should touch the immortal, auspicious *Pratyekabodhi*, or if they desire Buddha-hood, they should worship this Leader in the three worlds. //5//

"He who has discarded the earth along with the ocean, and the immeasurable jewels, as well as the palaces along with their windows and terraces, well-harnessed chariots, the ornate garlands, the beautiful garlands, wells and ponds, (his) hands, feet, head and eyes, has approached the Seat of Enlightenment." //6//

Thus, O Bhikṣus, Mahābrahmā of the Trisāhasra Mahāsāhasra immediately stabilised evenly this Trisāhasra Mahāsāhasra Lokadhātu. Removing sand and gravel from under water, he filled it with abundant gems, pearls, *vaidūryas* conch-shells, stones coral, silver and gold, and covered the Trisāhasra Mahāsāhasra Lokadhātu with grass, blue, tender, curled, turned to the right Nandyāvarta, and as pleasant to the touch as *kācilindika*. At that time, the entire great ocean on earth became stable. Nor was there any harm to the creatures living in the water. Seeing this very Lokadhātu (thus) adorned, Śakra, Brahmā and the Lokapālas adorned a hundred thousand Buddhakṣetras in all ten directions for the worship of Bodhisattva. The Bodhisattva, too, adorned the innumerable Buddhakṣetras in the directions with prayer-houses excelling divine and human (creations) for the worship of Bodhisattva. All these Buddhakṣetras, seemed to be a single Buddhakṣetra, adorned with many ornaments. Not the Lokāntarikas, nor the Kāla mountains, nor the Cakravāla and the Mahācakravāla could be

told apart. All of these Buddhakṣetras were clearly seen by Bodhisattva's radiance. There were sixteen Devaputras, guardians of the Seat of Enlightenment. Thus— the Devaputra named Utkhalī, the one named Sūtkhalī, and Prajāpati, Śūrabala, Keyūrabala, Supratiṣṭhita, Mahīd-hara, Avabhāsakara, Vimala, Dharmeśvara, Dharmaketu, Siddhapātra, Apratihatanetra, Mahāvyūha, Śīlaviśuddhanetra and Padmaprabha. There were the sixteen Devaputras, the guardians of the Seat of Enlightenment, all of who, having obtained non-return and mercy, adorned the Seat of Enlightenment for the worship of Bodhisattva. For eighty *yojanas*, all around, it was surrounded by seven jewelled platforms, surrounded by seven rows of palm trees, surrounded by seven jewelled nets and seven jewelled chains, covered with a cloth of Jāmbūnada gold, fragrant with the odour of most excellent essence, and covered with jewelled nets. Whatever various types of trees exist in the various Lokadhātus in the ten directions, well-born and praised, divine and human, all were seen at the Seat of Enlightenment. Whatever various types of flowers, grown in the water or on the earth, were also all seen at the Seat of Enlightenment. Also all the Bodhisattvas of the various Lokadhātus in the ten directions, who adorned the seat of Enlightenment with illimitable virtue, knowledge and prosperity, were seen at this Seat of Enlightenment.

Thus, O Bhikṣus, the Devaputras, the guardians of the Seat of Enlightenment, created such wonderful pavilions at the Seat of Enlightenment, that seeing these, the gods, Nāgas, Yakṣas, Gandharvas and Asuras thought of their own houses as cremation grounds. Seeing these pavilions, they engendered miracles. And they uttered this speech : "O well done, this wonderful (creation), emanating from virtues." There were four gods of the *Bodhi* tree. Thus— Veṇu, Valgu, Sumana and Ojāpati. These four gods of the *Bodhi* tree or-

namented for Bodhisattva's worship the *Bodhi* tree with its roots, trunk, branches and leaves, flowers, fruits, its height and width, pleasing, handsome, wide, as tall as eighty palm trees and proportionate width, beautiful, delightful, surrounded by seven jewelled platforms, surrounded by seven jewelled palm trees, seven jewelled nets, seven jewelled chains on all sides, as beautiful as *pārijātas* and *kovidāras* which did not pall on the eye. It was hardened with the adamant of the world, and of the Trisāhasra Mahāsāhasra Lokadhātu, strong, unpierceable, adamantine and firmly established, where Bodhisattva seated himself, desirous of *Sambodhi*.

Thus, O Bhikṣus, as Bodhisattva approached the Seat of Enlightenment, such a ray emanated from his body that all evils were allayed by this ray. All the inopportune births were obstructed. All the unhappiness and pain evaporated. Whatever creatures were handicapped in senses, all gained fulness of senses. The diseased were cured of their diseases. The terrified gained assurance. The fettered were released from their fetters. Poor creatures gained enjoyments. Those suffering from pain were no larger tortured. The hungry creatures had full bellies. The thirsty had their thirst quenched. The pregnant women gave birth easily. The emaciated and the weak became strong. At that time, no passion, nor hatred, nor infatuation, nor anger, nor greed, nor hard-heartedness, nor malice, nor envy, nor jealousy beset any creature. No creature died at that time, nor fell, nor was born. At that time, all creatures had amity and good (of others) in their hearts, and addressed each other as mother and father.

There it is said :

Upto the Avīci, (even) in the terrible hells, the creatures' pain abated, and they enjoyed a sensation of pleasure. //7//

Among the animals, whichever creatures killed each other, became friendly (to one another) and (desired) good, touched by the ray from the Great Sage. //8//

All the spirits in the spirit world, who were beset with hunger and thirst, obtained food and drink by Bodhisattva's glory. //9//

The inopportune births were obstructed, all sorrows evaporated. All creatures were happy, given to divine bliss. //10//

Those without eyes or ears, or others, with their senses impaired, attained fulness of senses, and became beautiful in every limb. //11//

Those creatures who were always beset by pairs of passion, enmity etc., had their pains allayed, and were all given to bliss. //12//

The insane regained their memories, the poor became prosperous, the diseased were freed of disease, the fettered released from fetters. //13//

Neither hard-heartedness, nor envy, nor malice, nor enmity was felt towards one another, but (all) remained in harmony. //14//

As a mother or father feels love towards their only son, similarly, the creatures felt filial love towards one another. //15//

By the network of Bodhisattva's rays, the unimagined regions became visible, innumerable as the sands of the Gaṅgā, all around in the ten directions. //16//

The Cakravālas or the Kāla mountains were not seen again. It all seemed to be a single huge region. //17//

All the jewels were seen under water. All the regions were adorned for the worship of Bodhisattva. //18//

Sixteen gods, the guardians of the Seat of Enlightenment, adorned the Seat of Enlightenment for eighty *yojanas*. //19//

The great abodes existing in the endless *koṭi* regions were all seen by Bodhisattva's radiance. //20//

The gods, Nāgas, Yakṣas, Kinnaras and great serpents, regarded their own palaces as cremation grounds. //21//

Seeing these abodes, gods and men were astonished : "Such is the accomplishment, such is the emanation of virtue. //22//

"He does not make as effort of body, speech or mind. Whatever his desires are, they are fulfilled. //23//

"He has fulfilled the desires of others in his previous practice. This is the result of his works, such is his accomplishment. //24//

"The Seat of Enlightenment, adorned by the four Bodhidevatas, even excels the *pārijāta* in heaven. //25//

It is not possible to describe in words the merits of the ornaments with which the gods decked the Seat of Enlightenment. //26//

Thus, O Bhikṣus, the ray emanating from Bodhisattva's body illuminated the abode of Kālika, the King of Nāgas, (the ray that was) pure, clear, arousing joy and bliss, removing all pain, engendering happiness, delight, pleasure and enjoyment of creatures. Seeing it, Kālika, the King of Nāgas, stood before his retinue at that moment and uttered these *gāthās* :

The same beautiful ray that was seen (at the time of) Krakucchanda, also (at the time of) him named Kanaka, as also (at the time of) Kāśyapa, the pure ray seen (at the time of) faultless Dharmarāja. Undoubtedly, this is a good sign, of good (to all); a Being is born, full of the radiance of knowledge, that this house of mine glows, decked with the golden ray. //27//

"Neither the broad rays of the moon and the sun, nor that of fire, nor of gems, nor the pure ray of lighting, are to be seen in this house, nor the ray of Śakra, nor the ray of Brahmā, nor the ray of the Asuras; my house is ever darkened by previous misdeeds. //28//

"Today, this house glows in its midst like the sunlight. Joy is engendered in the heart, the body feels pleasure, the limbs are cooled. The heated sand thrown on my body becomes cool. Clearly, the Being who has practised for many *koṭi kalpas* is going to the *Bodhi* tree. //29//

"Take up beautiful *nāgapuṣpas* at once, (take) fragrant and auspicious clothes, put on pearl necklaces and bangles, (take) most excellent incense powder. Make music, play on various instruments, the auspicious *bherī* and *mṛdaṅga*; O, go for the worship of the Being who is to do good (to all), worthy of worship in the world." //30//

Arising, he looked on the four quarters along with the Nāga maidens. He saw (the Being) like the Meru mountain, well-ornamented by his radiance, surrounded by *koṭis* of gods and *Dānavas*, and superior Brāhmaṇas and Kṣatriyas, (who) all worshipped him, with delighted minds, that he would show the path. //31//

With delight and joy, the King of Nāgas, praising the superiors in the world, and worshipping his feet, venerating him, stood before the sage. The eager and delighted Nāga maidens worshipped the Sage, strewing flowers, scent and unguents, and sounding *tūryas*. //32//

Folding his hands, the King of Nāgas was content with the true qualities and to see the full moon-like face of the supreme Hero of the world. "The very signs I saw with the earlier sages, I see with you, Today you will destroy Māra's forces and acquire your desired state. //33//

"That for which you previously renounced all, with control, charity and restraint, that for which you have taken on the powers of self-control, (proper) conduct, amity, compassion and mercy, that for which you, engaged in control, valour and meditation have made a lamp of your intellect, all that is fulfilled today. The Jina will attain his earnest wish. //34//

"As the trees with their leaves, flowers and fruits bow down to the *Bodhi* tree, as the thousand full pitchers circumambulate, as the joyous nymphs utter sweet music and the swans

and cranes roam playfully in the sky, and the Sumanāḥs circumambulate the Sage, you will be an *Arhat* today. //35//

"As this beautiful golden ray passes over a hundred fields, as (all) evils are alleged and all beings are saved from sorrow, as there is rain in the abodes of the moon and the sun, the gentle breeze blows the Sārthavāha will today become the Liberator from birth and old age in the three worlds. //36//

"As the gods, abandoning their pleasures, have come to worship him, Brahmā and the Brahmapurohitas have abandoned the pleasure of meditation, whoever there is in the three worlds has come here, (therefore) the Lord of Physicians will today be the Liberator from birth and old age. //37//

"As the path by which you pass is cleared by gods, (the same path), followed by Krakucchanda, Kanaka and Kāśyapa, as the lotus pure, clean and auspicious has arisen piercing the earth, on which you place your vigorous steps, you will be an *Arhat* today. //38//

"*Koṭi* thousand *nayuta* Māras, like the sands of the Ganga, cannot budge you from the *Bodhi* tree, nor make you tremble. Thousand *ayuta* various sacrifices like the sands of the Gaṅgā have been performed, you have acted for the good of the world, hence you radiate here. //39//

"The constellations along with the moon, the stars and the sun might fall from the sky, the great mountain may move from its place, the ocean may dry up;, some wise men may show the four *dhātus* one at a time, (but) you will not rise from the root of the lordly tree, without attaining *Bodhi*. //40//

"I have gained great prosperity on seeing you, O Charioteer! And that I have worshipped you, spoken of your merits and encouraged you towards *Bodhi*. All the Nāga maidens and I myself along with my sons may be freed from birth,

O Being with the gait of a wild elephant! That we may go (after you) as we go." //41//

Thus, O Bhikṣus, the chief queen of Kālika, the King of Nāgas, named Suvarṇaprabhāsā, surrounded and led by many Nāga maidens, carrying many jewelled umbrellas, many cloths, many pearl necklaces, many jewels, divine and human garlands, unguents and veils, many incense sticks, and making music with many *tūryas*, went to Bodhisattva and strewed many jewels and excellent flowers.

They also praised him with these *gāthās* :

"Obeisance to you Great Sage, who is not deluded, nor frightened, nor a coward, nor terrified, nor faint-hearted, nor depressed, (but) delighted, invincible, not passionate, not vicious, not foolish, nor greedy, devoid of attachment, emancipated. //42//

"O Physician! You remove the darts, you convert those who need to be converted. Good Physician! You free the world from grief. Those without refuge or without succour in the three worlds knowing you to be great, take refuge and succour in you. //43//

"As the gods, happy and delighted, rain down showers of wonderful flowers from heaven, and as they fling around scarves, the Jina will attain (Enlightenment) today, rejoice! //44//

"Come to the lordly tree, be seated, Fearless One! Vanquish Māra's army, shake the network of pain, awaken the tranquil supreme *Bodhi*, just as the previous Jinendras attained it. //45//

"That for which you performed difficult tasks for many *koṭi kalpas* in order to free the world, the time has come for the fulfilment of that hope. Come to the lordly tree and touch supreme *Bodhi*." //46//

Then, O Bhikṣus, it occurred to Bodhisattva : "Sitting where had the previous Tathāgatas attained Supreme Proper *Sam*-

bodhi?" Then it occurred to him : "Sitting on grass mats."

Then the hundred thousand Śuddhāvāsakāyika Devaputras, learning of Bodhisattva's cogitations of mind, said: "That is so, Noble One! That is so, Noble One! The previous Tathāgatas attained Supreme Proper *Sambodhi* seated on grass mats."

O Bhikṣus, Bodhisattva saw on the right of the path, a grass-mower (named) Svastika, cutting grass that was blue, tender, soft, beautiful, curling to the right, the colour of a peacock's neck, as pleasant to the touch as *kācilinda*, fragrant, bright and lovely. Seeing this, Bodhisattva deviated from the path to the grass-mower Svastika. Going (there), he spoke to Svastika the grass-mower. His speech was instructive, authoritative, clear, pleasant to each of many people, pretty, pleasant on the ear, inspiring, satisfying, loveable, not harsh, nor incoherent, nor rough, nor frivolous, (but) delicate, sweet, pleasing to the ear, causing excitement of body and mind, dispelling the vice of passion and the depravity of infatuation, like the call of *kuṇāla* and the *jīvaṃjīva*, as resounding as the beating of the *dundubhi*, unhindered, true, pure, like the voice of Brahmā, like the voice of the ocean, breaking open mountains, worshipped by Lords of gods, deep, unfathomable, dispelling the force of Namuci, destroying the criticism of opponents, like the roar of a lion, like the roars of horses and elephants, like the roar of Nāgas, roaring like the rumble of thunder, flashing on the ten directions in the Buddhakṣetras, inspiring converted beings, not hurried, not obstructed, not slow, united with good, sparkling at (proper) time, not transgressing time, well-united with a thousand *Dharmas*, gentle, unattached, with well-established confidence, proclaiming all speech by one speech, expressing all purposes, engendering pleasures, showing the path to salvation, conveying the path, not transgressing the *parṣat*, satisfying all *parṣats*. With this speech,

Bodhisattva addressed the grass-mower Svastika in these *gāthās* :

"Give me grass at once, O Svastika, today I have great need of grass. Destroying Namuci along with his forces, I will touch supreme tranquil *Bodhi*. //47//

"That for which I have practised for a thousand *kalpas* charity, control, restraint, renunciation, (good) conduct and austerities, that I will accomplish today. //48//

"*Kṣāntibala, Vīryabala, Dhyānabala, Jñānabala, Puṇya, Abhijñā* and *Mokṣabala*, will be accomplished today. //49//

"*Prajñābala, Upāyabala*, miracles and the powers of unity and amity, special knowledge and truth will be accomplished today. //50//

"You too will acquire endless virtuous power that you give me this grass today. You need no other sign. You, too, will be the Supreme Instructor." //51//

Hearing the lovely sweet speech of the Leader, Svastika, gratified and delighted, joyous and blissful, took a handful of grass, pleasant to the touch, soft, tender and auspicious, and standing before him, spoke these words with great pleasure. //52//

"If it is possible to attain the supreme state of Immortality with grass, the supreme *Bodhi*, tranquil, not to be seen without following the path of the previous Jinas, wait then, Ocean of great virtues, of unlimited fame, I will first conceive of the supreme state of Immortality." //53//

"O Svastika! One does not attain *Bodhi* by lying on good grass, without practising various austere penances for many *kalpas*. If you become wise with the engendering of intellect, virtue and means, then afterwards, the Jina sages will explain (to you) and you will become free from dirt. //54//

"O Svastika! If it were possible to give *Bodhi* to others, I would pile it up and give it, let there be no doubt (about it).

The *Bodhi* that is acquired by me, know that I will share that immediately, come and listen, with piety you will be free of dirt." //55//

Taking the handful of grass, very tender, the Hero walked away with the gait of a lion or a swan, (and) the earth trembled. Gods and Nāgas, delighted, with folded hands, (said) : "Today he will destroy the forces of Māra and touch Immortality." //56//

Thus, O Bhikṣus, approached the *Bodhi* tree, eighty thousand *Bodhi* trees were adorned by the Devaputras and Bodhisattvas : "Seated here, Bodhisattva will attain and conceive *Bodhi*." Some *Bodhi* trees were full of flowers, and extended over a hundred thousand *yojanas*. Some *Bodhi* trees were fragrant and extended over two hundred thousand *yojanas*. Some *Bodhi* trees were of sandal and extended over three hundred thousand *yojanas*. Some *Bodhi* trees were full of clothes and were five hundred thousand *yojanas* tall. Some *Bodhi* trees were set with all jewels and then *koṭi nayuta* hundred thousands of *yojanas* tall. Some *Bodhi* trees set with jewels extended over *koṭi nayuta* hundred thousand *yojanas*. At the roots of all the *Bodhi* trees, beautiful thrones were made, spread with many divine cloths. At one *Bodhi* tree, a Padmāsana was built, at another a Gandhāsana, at another various Ratnāsana. Bodhisattva attained the *Lalitavyūha samādhi*. Subsequently, as Bodhisattva attained the *Lalitavyūha samādhi*, at that moment, Bodhisattva was seen at each of the *Bodhi* trees, seated on the throne, decked with signs and subsidiary signs. Each Devaputra thought of Bodhisattva : "Bodhisattva is sitting on my throne, on nobody else's." As they perceived this under the influence of Bodhisattva's *Lalitavyūha samādhi*, all animals in hell, all gods and men, all moving beings, all creatures saw Bodhisattva seated on the throne under the *Bodhi* tree.

Then Bodhisattva approached the *Bodhi* tree with the handful of grass, to gratify the wishes of the creatures of mean purpose. Approaching the *Bodhi* tree, he circumambulated it seventeen times, himself spread out the grass with the tips pointing in and the roots out, all over, and sat on the mat of grass, like a lion, like a hero, like one firm in valour, like a vigorous one, like a Nāga, like a prosperous Being, like a self-created one, like a wise one, like a supreme one, like a special one, like one arisen, like a famed one, like one with good deeds, like a charitable one, like one of good conduct, like one with mercy, like one with power, like one with intellect, like one with knowledge, like one with virtue, like one desiring the destruction of Māra, like one equipped, with his body bent in the *paryaṅka* posture, facing east, his body straight, his mind firm of purpose, depending on memory. He made this resolve :

"Let my body wither on this seat, let my skin, bones and flesh decay; without attaining *Bodhi* difficult to in many *kalpas*, (my) body will not budge from this seat." //57//

NOTES

1. The earth with sixteen forms : Not clear.
2. Vātabalāhaka Devaputras and Varṣabalāhaka Devaputras : Two classes of Devaputras.
3. Seven jewels : Usually these seven precious substances : *suvarṇa, rūpya, muktā, vaidūrya, sphaṭika, musaragalva, lohitika*. Sometimes some other names are also found.

Chapter XX

MARVELS OF THE SEAT OF ENLIGHTENMENT

THUS, O Bhikṣus, as Bodhisattva sat on the Seat of Enlightenment, the six Kāmāvacara gods stood on the eastern side, so that no one could hinder Bodhisattva. Similarly, the southern and western directions were taken over by gods.

Thus, O Bhikṣus, as Bodhisattva sat on the Seat of enlightenment, at that moment, a ray was released, named *Bodhisattvasaṃcodanī*, by which innumerable Buddhakṣetras, upto the Dharmadhātu[1], atoms and Ākāśadhātu[2] were illuminated all around on the directions.

Then, on the east, in the Lokadhātu Vimalā, from Buddhakṣetra of the Tathāgata Vimalaprabhāsa, the Noble Bodhisattva named Lalitavyūha[3], inspired by that ray, surrounded and preceded by innumerable Bodhisattvas, came to the Seat of Enlightenment where Bodhisattva was. Arriving there at that moment, he created such miraculous conditions, refined by which, all the Buddhakṣetras in the ten directions, upto the Ākāśadhātu, seemed to be a single circle, (the colour of) pure blue *vaidūrya*. It showed Bodhisattva seated at the Seat of Enlightenment, preceding all creatures (subject to) five stages. These creatures pointed out Bodhisattva to each other with one finger : "Who is this beautiful Being? Who is this Being who radiates?" In front of these creatures, (another) Bodhisattva was created from Bodhisattva. There the images of Bodhisattva uttered this *gāthā* :

"He whose desire has arisen deviod of any passion, vice or sin, he by the splendour of whose body the radiance of all the ten directions have been rendered lustreless, he who is the collection of virtue, *samādhi* and wisdom, and is venerated for many *kalpas*– he, the Śākyamuni, the greatest of

great sages, glows over every quarter." //1//

Then, O Bhikṣus, on the south, in the Lokadhātu Ratnavyūha, from the Buddhakṣetra of the Tathāgata Ratnārcis, the Noble Bodhisattva named Ratnacchatra-kūṭasandarśana, inspired by that ray, surrounded and preceded by innumerable Bodhisattvas, went to the Seat of Enlightenment where Bodhisattva was. Arriving these, he, for the worship of Bodhisattva, covered that entire seat with a jewelled umbrella. There Śakra, Brahmā and the Lokapālas said to one another : "What is this the result of, why is this magical jewelled umbrella seen ?" Then this *gāthā* emanated from the jewelled umbrella :

"He who gave thousand *koṭi nayuta* scented and jewelled umbrellas with amity to the unrivalled, who are in *nirvṛti*, he it is, of excellent signs, doing good (to all), possessing the vigour of Nārāyaṇa, who has come to the *Bodhi* tree, the bearer of merits, this worship is to him. //2//

Then, one the west, in the Lokadhātu Campakavarṇā, from the Buddhakṣetra of the Tathāgata Puṣpāvalinavarājikusumitābhijña, the Noble Bodhisattva named Indrajāla, inspired by the ray, surrounded and preceded by innumerable Bodhisattvas, went to the Seat of Enlightenment where Bodhisattva was. Arriving there, he covered the entire Seat with a jewelled net for the worship of Bodhisattva. Then the gods, Nāgas, Yakṣas and Gandharvas said to each other : "Whose is this miraculous radiance?" Then a *gāthā* emanated from the jewelled net :

"The source of jewels, the jewel-bannered, beloved of the three worlds, the Supreme Jewel, of jewelled deeds, engaged in good *Dharma*, who does not interrupt the (course of the) three jewels, attaining valour, he it is who is going to attain Supreme *Bodhi*, this worship is to him." //3//

Then on the north, in the Lokadhātu Sūryāvarta, from the Buddhakṣetra of the Tathāgata Candrasūryajihmīkāra,

the Noble Bodhisattva named Vyūharāja, inspired by the ray, surrounded and preceded by innumerable Bodhisattvas, went to the Seat of Enlightenment where Bodhisattva was. Arriving there, he showed all the Buddhakṣetra merits and miracles of all the Lokadhātus in the ten directions in that very Seat for the worship of Bodhisattva. There some Bodhisattvas said : "Whose are these miracles?" Then from all these miracles, this *gāthā* emanated :

"He who has purified the body many times with virtue and knowledge, who has purified speech with austerities and penances, truth and religion, who has purified the mind with modesty and fortitude, compassion and amity, he, the foremost of the Śākyas, has come to the lordly tree. He is worshipped". //4//

Then on the south-east, in the Lokadhātu Guṇākara, from the Buddhakṣetra of the Tathāgata Guṇarājaprabhāsa, the Noble Bodhisattva named Guṇamati, inspired by the ray, surrounded and preceded by innumerable Bodhisattvas, went to the Seat of Enlightenment where Bodhisattva was. Arriving there, he built a pavilion of all qualities and miracles in that very seat for the worship of Bodhisattva. The retinue said : "For whom is this miraculous Pavilion?" Then this *gāthā* emanated from the pavilion :

"The meritorious one, born of the family of Guṇarāja[4], the Ocean of merits, by whose merits the gods, demons, Yakṣas and great serpents are always scented, is seated at the *Bodhi* tree. //5//

Then on the south-west, in the Lokadhātu Ratnasambhāra, from the Buddhakṣetra of the Tathāgata Ratnayaṣṭi, the Noble Bodhisattva named Ratnasambhāra, inspired by the ray, surrounded by the innumerable Bodhisattvas, went to the Seat of Enlightenment where Bodhisattva was. Arriving there, he built innumerable jewelled mansions in that very seat. From those jewelled mansions, this *gāthā* emanated :

"He who renounced the earth along with the ocean, and many jewels, palaces adorned with latticed summer-houses, and harnessed chariots, ornate mansions, beautiful garlands of flowers, garlands, wells and carts, hands, feet, head and eyes, he it is who is established at the Seat of Enlightenment. //6//

Then on the north-west, in the Lokadhātu Meghavatī, from the Buddhakṣetra of the Tathāgata Megharāja, the Noble Bodhisattva named Meghakūṭābhigarjitasvara, inspired by the ray, surrounded and preceded by innumerable Bodhisattvas, went to the Seat of Enlightenment where Bodhisattva was. Arriving there, he created clouds of *aguru* suitable to the time, and rained down crushed *uragasāra* sandal on that Seat for the worship of Bodhisattva. From that timely cloud, this *gāthā* emanated :

"The cloud of religion, flashing in all three worlds the radiance of learning and salvation, rained down nectar in the form of good religion and dispassion for the attainment of *nirvāṇa*. He will break up desires which are the creepers that bind one to passion and pain, to him is given this revenue of veneration, flowering with meditation, miracle, *bala* and *indriya*." //7//

Then on the north-east, in the Lokadhātu Hemajālapraticchanna, from the Buddhakṣetra of the Tathāgata Ratnacchatrābhyudgatāvabhāsa, the Noble Bodhisattva named Hemajālālaṃkṛta, inspired by the ray, surrounded and preceded by the innumerable Bodhisattvas, went to the Seat of Enlightenment where Bodhisattva was. Arriving there, he built images of Bodhisattva decked with thirty-two signs in each of the pavilions of those jewelled mansions. All these images of Bodhisattva carried garlands of heavenly and worldly flowers, and bowing towards Bodhisattva, they hung these garlands (on him). They uttered this *gāthā* :

"By the (same) great honour (with which) the *nayuta*

previous Buddhas were praised, engendering respect, the sweet sound of the Brahma-voiced speech, we salute with (bowed) heads, approaching the Seat of Enlightenment." //8//

Then from below, on the Lokadhātu Samantavilokita, from the Buddhakṣetra of the Tathāgata Samantadarśi, the Noble Bodhisattva named Ratnagarbha, inspired by the ray, surrounded and preceded by the innumerable Bodhisattvas, went to the Seat of Enlightenment where Bodhisattva was. Arriving there, he revealed lotuses made of Jāmbūnada gold blooming on that Seat made of *vaidūrya* for the worship of Bodhisattva. Women of good complexion and beauty, decked and of good complexion and beauty, decked with all ornaments, were revealed with half their bodies showing from the edges of those lotuses. They bore in their left and right hands various ornaments like necklaces, bangles, armlets, gold chains, pearl necklaces etc., swinging flowers, clothes and garlands, and approached the Seat of Enlightenment where Bodhisattva was, with their bodies bowed. They uttered this *gāthā* :

"He who always bows to the preceptors, Buddhas, Śrāvakas and Pratyekajinas, the Creator of good conduct, always straight, the Foremost, the meritorious One, bow to him." //9//

Then from upwards on the Lokadhātu Varagagana, from the Buddhakṣetra of the Tathāgata Gaṇendra, the Noble Bodhisattva named Gaganagañja, inspired by the ray, surrounded and preceded by innumerable Bodhisattvas, went to the Seat of Enlightenment where Bodhisattva was. Arriving there, for the worship of Bodhisattva, all the gods, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍa, Kinnaras, great serpents, Śakra, Brahmā, Lokapālas, mortals and immortals seen and unseen in the Buddhakṣetras of the ten directions, boys and girls with flowers, incense, scents, garlands, unguents, powders, clothes, jewels, gems, gold, silver, pearl necklaces, horses, elephants, chariots, infantry, steeds, flower trees, leaves, flowers and fruits, rained a great shower of flowers from the sky that was pleasurable to all creatures. There was no fear or pain caused to any creature.

There it is said :

This is the story in brief : (all) the Jinaurasas (came) to worship the One doing good (to all), who obtained *Bodhi*; of the magic steps, the valour and gracious steps of these Jinaurasas, only a part is heard of. //10//

Some came like rumbling clouds in the sky, carrying thousand *nayuta* garlands. Some came with the crest-jewels of their crowns lowered, showing the flower chariot in the sky. //11//

Some came roaring like a lion on earth, emanating the earnest desire for vacant causelessness. Some came rejoicing like bulls, strewing flowers never seen before. //12//

Some came calling like mynahs in the sky, showing themselves to be of many colours. Some came like the full moon in the sky, singing the praises of Sugata. //13//

Some came like the sun, emanating rays, observing all the houses of Māra. Some came with spotless banners like *Indrayaṣṭis*, full of the wealth of virtue to the Seat of Enlightenment. //14//

Some from the sky threw nets of gems, shining like the young and beautiful moon. They threw *māndārava*, *vārṣika* and *campaka* garlands on the great tree where Bodhisattva was. //15//

Some came causing the earth to quake (under) their feet, the trembling earth being pleasurable to men. Some came carrying the Meru in their hands, the bouquets of flowers discarded by them remaining in the air. //16//

Some came carrying the four oceans on their heads, sprinkling the earth with scented water. Some came carrying

beautiful jewelled staffs, pointing out Bodhisattva from afar. //17//

Some came as Brahmās, with tranquil looks, tranquil in mind, (and) stood meditating. From the pores of their beautiful hair emanated amity, dispassion, compassion, joy. //18//

Some came like the Maruts (or) Śakra, preceded by a thousand *nayuta* gods. Approaching the Seat of Enlightenment with folded hands, they strewed beautiful jewels worn by Śakra. //19//

Some came from the four quarters like the Lokapālas, surrounded by Gandharvas, Rākṣasas and Kinnaras. They showered flowers like flashes of lightning, praising the hero with the songs of Gandharvas and Kinnaras. //20//

Some came carrying flowering trees, full of fruits, emitting the sweet scent of flowers. Where Buddha stood, the pure-bodied strewed flowers on each seat. //21//

Some came, carrying lakes bright with blooming red, blue and white lotuses. Those with thirty-two signs stood inside the lotuses and praised Bodhisattva of unattached mind. //22//

Some came, their bodies as large as the Meru, in the sky, and renounced their own selves. As soon as they had renounced (themselves), they became fresh garlands of flowers, covering the three thousand *Kṣetras* of the Jinas. //23//

Some came, exhibiting the pair of *kalpas* in both eyes, existence as well as annihilation. In their bodies, many openings of *Dharma* resounded, hearing this, *nayuta* creatures abandoned thirst. //24//

Some came with voices like the call of the Kinnaras, beautiful full faces, with lips the bimba, like well-ornamented and garlanded maidens, seeing whom gods do not attain satiety. //25//

Some came with unpierceable adamantine bodies, walking on water below. Some came like the sun, with faces like the full moon, the source of light, the sources of radiance, with all pain and vice destroyed. //26//

Some came decked with jewels, with jewels in their hands, covering many thousand *koṭis* of ground, who showered excellent jewels and fragrant flowers for the satisfaction, the good (and) the happiness of many creatures. //27//

Some came carrying great boxes of jewels, lighting up *nayuta* threads from the pores of (their) hair, courageous, wise and intelligent, awakening the men vain and deluded. //28//

Some came carrying *bherīs* like the Meru, declaring to the sky with magnificent sound, whose music travelled over a *koṭi* fields in the ten directions : "Today the Instructor has awakened to realise Immortality". //29//

NOTES

1. Dharmadhātu : Sphere of religion.
2. Ākāśadhātu : One of the six elements, space.
3. Each Lokadhātu has a name, every Buddhakṣetra is equated with a Lokadhātu, and is presided over by a particular Tathāgata. There is also a Bodhisattva in each.
4. Guṇarāja : Name of a Buddha.

Chapter XXI

THE DEFEAT OF MĀRA

THUS, O Bhikṣus, the Seat of Enlightenment was thus adorned by the Bodhisattvas with marvels for the worship of Bodhisattva. Bodhisattva himself exhibited at that Seat of Enlightenment all the ornaments and marvels of the Seat of Enlightenment, in all the Buddhakṣetras of the Lord Buddhas past, future and present at the ten directions.

Then, O Bhikṣus, this occurred to Bodhisattva, seated on the Seat of Enlightenment: "In this Kāmadhātu, the wicked Māra is the lord and master. It will not be possible for me to attain supreme proper *Sambodhi*, unknown to him. Then I will exhort the wicked Māra. When he is defeated, all the Kāmāvacara gods etc. will be vanquished. Then the Mārakāyika Devaputras, who are the previously implanted roots of the religion of the Māra assembly, will, on seeing my leonine sports, apply their minds to supreme proper *Sambodhi*".

Then, O Bhikṣus, Bodhisattva, thinking thus, at that moment, emitted a ray named Sarvamāramaṇḍalavidhvaṃsanakarī, from the circle of hair between his eyebrows. All the Māra abodes in the entire Trisāhasra Mahāsāhasra Lokadhātu were made lustreless and shaken with this ray. The entire Trisāhasra Mahāsāhasra Lokadhātu was also made clear with this great radiance. From that ray, the wicked Māra heard this voice :

"Śuddhodana's son, the Pure-souled, who had practised (good) deeds, for many *kalpas*, has departed, forsaking (his) kingdom; the doer of good, desirous of immortality, has come to the *Bodhi* tree today, make an effort. //1//

"He has himself crossed, he will help others to cross; himself liberated, he will liberate others; consoled himself, he

will console others; he has attained bliss and will bring supreme *nirvāṇa*. //2//

"He will render empty the entire three evils; he will render full the abodes of gods and men. He, the doer of good, will give meditation, knowledge, and supreme immortality and happiness, after touching, immortality. //3//

"He will render your city empty, O Kṛṣṇabandhu! (Your) powerful army powerless, (your) party without partisans. You will not know where to go and what to do, when the self-born himself showers down *Dharma*. //4//

Thus, O Bhikṣus, the wicked Māra, exhorted by these provocative *gāthās*, had thirty-two types of dreams. Which thirty-two types ? Thus — he saw his house enveloped in dust, and full of sand and gravel. He saw himself fleeing, terrified, frightened and anxious, to the ten directions. He saw himself with his crown fallen off and his earrings undone. He saw himself with tortured heart. He saw the gardens with the leaves, flowers and fruits dried up. He saw the ponds dried up with the water receeding. He saw the birds such as swans, *krauñcas*, peacocks, *kalaviṅkas*, *kuṇālas*, and *jīvaṃjīvas* with moulting feathers. He saw the musical instruments such as the *bherī*, the conch-shell, the *mṛdaṅga*, the *paṭaha*, the *tūṇava*, the lyre, the *vallakī* and the *tāḍasampādī* lying on the ground, torn and broken. He saw his dear ones and his relatives forsaking Māra, with sad faces, meditating in a lonely spot. He saw his chief queen, Māriṇī, fallen from her bed on the ground, striking her head with both hands. He saw the sons of Māra, foremost in valour, foremost in strength, foremost in spirit, foremost in intellect bowing to Bodhisattva on the excellent Seat of Enlightenment. He saw his own daughters lamenting : "Alas, Father, alas, Father! "He saw himself clad in dirty rags. He saw himself with dust strewn on this head, and pale and dispirited. He saw the palaces, pavilions, windows and gates cov-

ered with dust, falling down. He saw his commanders, the Lords of the Yakṣas, Rākṣasas, Kumbhāṇḍas and Gandharvas, all weeping, wailing and fleeing with their hands to their heads. The wicked Māra saw the Lords of gods among the Kāmāvacara gods, such as, Dhṛtarāṣṭra, Virūḍhaka, Virūpākṣa, Vaiśravaṇa, Śakra, Suyāma, Saṃtuṣita, Sunirmita, Vaśavartin, all serving Bodhisattva with their faces towards him. He could not unsheathe his sword in battle. He saw himself screaming inauspiciously. He saw himself abandoned by his retinue. He saw the auspicious full pitchers fallen down at the gate. He saw the Brāhmaṇa Nārada sounding inauspicious words. He saw the doorkeeper Ānandita uttering unpleasant words. He saw the sky covered with darkness. He saw the goddess of fortune dwelling in the house of desires, weeping. He saw his own prosperity to be nonexistent. He saw his own party rendered non-party. He saw the nets of gems and pearls become silent and fall down torn. He saw the entire Māra abode tremble. He saw the trees torn and uprooted, fall down. Everywhere he saw the Māra army upset.

Thus, O Bhikṣus, the wicked Māra had these thirty-two kinds of dreams. Awakening, he, frightened, terrified and anxious, gathered together all his close ones, and knowing all the army, council, commanders, doorkeepers to be assembled, he addressed them in these *gāthās* :

Seeing these in his dreams, Namuci, overwhelmed with sorrow, called his sons and the assembly, and the commander named Siṃhahanu, and Namuci Kṛṣṇabandhu spoke to them. //5//

"I have heard today through musical *gāthās* from heaven: "A Being, his limbs marked with good signs, is born in the Śākya clan, and after practising terrible difficult tasks for six years, has approached the Seat of Enlightenment. Make an effort." //6//

"If he, himself enlightened and a Bodhisattva, should enlighten many *koṭi nayuta* creatures, he will render my house empty, if he were to attain immortality that cools by the touch. //7//

"Ah! Let us march with a great army. We will kill the Śramaṇa at the root of the great tree. Prepare the fourfold army at once, if you wish to please me, do not delay. //8//

"On this world full of Pratyekabuddhas and Arhats, all attaining *nirvāṇa*, my army will not be weakened. But that single Jina will become Dharmarāja, so that the incalculable Jina line be not broken".

Then, O Bhikṣus, the son of Māra, Sārthavāha by name, addressed the wicked Māra in these *gāthās* :

"Why, Father, have you a sad face, why is your face pale? Why does your heart jump, and your limbs tremble ? What have you heard or seen? Tell me at once, so that I may know surely what to do." //10//

The dejected Māra said : "Listen to me, Son. I have had inauspicious and terrible dreams. If I were to narrate it all to this assembly here; you would fall swooning to the ground." //11//

Sārthavāha said :

"When the time of battle arrives, there is no ill if there is victory; but it is ill if one is killed therein. If in dreams there are such signs, good fortune should not be ignored, so one should not lose in battle". //12//

Māra said :

"A man's energetic will leads to success in battle. One should bear fortitude even if there is no victory. What power has he, when he sees me along with my army, he cannot rise, falling with his head at my feet." //13//

Sārthavāha said :

"(Even if) the army is great, it is weak (facing) a hero powerful and victorious. Even if the Trisāhasra is full of fireflies, a single sun swallows and dims them. //14//

"Moreover –

"He who has no pride, nor delusion, nor judgement, cannot be cured if the wise are opposed to him." //15//

Thus, O Bhikṣus, the wicked Māra, not heeding the words of Sārthavāha, engaged a great fourfold army, powerful, eager for battle, terrible, thrilling, never seen or heard of before, possessed of various types of *koṭi nayuta* hundred thousand facial contortions of gods and men, their hands, feet, and bodies encircled by the coils of hundreds and thousands of serpents, carrying swords, bows, arrows, spears, *tomaras*, axes, *paṭṭiśas*, *bhūṣuṇḍis*, *muṣalas*, staffs, snares, clubs, discuses, and *vajrakaṇayas*, their bodies armed with excellent armour and mail, their heads, hands, feet and eyes turned opposite ways, their heads and eyes blazing, their bellies, hands and feet displaced, their faces radiant, their faces and teeth terribly distorted, their terrible fangs bared, their thick and long tongues hanging out, their tongues the colour of a turtle's neck, their eyes red as fire, as though filled with cobra-venom. Some vomited forth venom, some caught serpents in their hands and ate them. Some like Garuḍa, raised human flesh, blood, hands, feet, heads, livers, entrails and fecal matter, and ate them. Some were of wondrous and terrible appearance, blazing, brown, black, blue, red, yellow. Some had eyes distorted, hollow, blazing and plucked out. Some had rolling, blazing and distorted eyes. Some came carrying blazing mountains playfully, riding on other mountains. Some rushed towards Bodhisattva pulling up trees by their roots. Some had ears like goats, (some) ears like winnowing fans, (some) ears like elephant, (some) long ears, (some) ears like boars. Some had ears like wolves. Some had dropsical bellies, feeble bodies, made up of bones and skeleton, broken noses, pitcher-bellies, feet like skulls, their skin, flesh and blood dried up, torn ears, noses, hands, feet, eyes and heads. Some cut off each others heads,

lusting for blood. Some screamed; "phut phut", and "picut", and "phulu phulu" in raucous, loud and grating voices. Some said : "Catch, catch, kill, kill, capture, tear, break, churn, throw, destroy this Śramaṇa Gautama along with the tree!" Some had frightening, terrible, distorted faces like hyenas, jackals, pigs, donkeys, cows, elephants, horses, camels, mules, buffaloes, rabbits, yaks, rhinos, *śarabhas* etc. Some showed themselves as lions, tigers, bears, boars, monkeys, leopards, cats, goats, sheep, snakes, mongooses, fish, crocodiles, dolphins, tortoises, crows, vultures, owls, Garuḍa etc. Some had two forms. Some had one head, (some) two heads, upto a hundred thousand heads. Some had no heads. Some had from one upto a hundred thousand arms. Some had no arms. Some had one leg. Some had upto a hundred thousand legs. Some had no legs. Some emitted poison in streams through their ears, mouths, nostrils and eyes. Some whirled around various weapons such as swords, bows, arrows, spears, *paṭṭiśas*, axes, discuses, *tomaras, kaṇayas*, etc., and dancing, threatened Bodhisattva. Some cut off human fingers, strung them into a garland and wore it. Some strung into a garland skulls and bones of the head, and wore it. Some had their bodies encircled by serpents. Some carried skulls, riding on elephants, horses, camels, bulls, donkeys and buffaloes. Some had their heads down and legs up. Some had hair like needles. Some, who had hair like bulls, donkeys, boars, mongooses, goats, sheep, cats, monkeys, wolves and jackals, rushed towards Bodhisattva, vomiting poison, spewing iron balls, emitting comets, showering blazing copper and iron, throwing lightning, releasing thunder, raining hot sand, creating dark clouds, giving rise to rain, casting showers of arrows from clouds, showing a dark night, raising a clamour. Some, twirling nooses, felling great mountains, agitating great oceans, vaulting over great mountains, rushing, fleeing, tossing their limbs about, turning their bodies, laugh-

ing a great laugh, slapping their breasts, striking their breasts, throwing out their hair, with yellow faces, blue bodies, blazing heads, raised hair, rushed rapidly this way and that, with eyes like hyenas, (trying to) frighten Bodhisattva. Old women, weeping, approached Bodhisattva and said : "O Son, alas, my son, arise, arise, escape at once!" The ghosts in the forms of Rākṣasas and Piśācas, blind, lame and feeble, eyes sunken with starvation, arms, raised, distorted faces, weeping, scaring, causing terror, ran before Bodhisattva. Thus illuminated by the army of Māra, eighty *yojanas* all around became clear through its length and breadth. As by the (army of) one Māra, (all around) diagonally and above became illuminated by the armies of *koṭi* hundred wicked Māras of all the Trisāhasra.

There it is said :

All those in the world, ugly and terrible, in the forms of Yakṣas, Kumbhāṇḍas and great serpents, in the forms of Rākṣasas, ghosts and Piśācas, all were created there by the wicked. //16//

(There were) one-headed, two-headed, upto a thousand-headed, many-faced, one-armed, two-armed, three-armed, upto a thousand-armed, many-armed, one-legged, two-legged, three-legged, upto a thousand-legged, and many others. //17//

The enormous army approached; (some had) blue faces and yellow bodies, (some) yellow faces and blue bodies, (some) had different faces and different bodies. //18//

The wind blew, rain poured down, a hundred thousand lightnings flashed. The gods thundered, trees shook, but not a single leaf of the *Bodhi* banyan (tree) stirred. //19//

The gods rained down, the rain poured down, floods streamed over watery land, it was such a dreadful night that the insensate trees feel. //20//

Seeing these terrible (signs) all had their forms distorted

in agitation, but the heart of the Being endowed with auspicious signs and the Radiant one, did not tremble, (was firm) like the Meru. //21//

(Considering these) to be like magic, like dreams, similar to (passing) clouds, he pondered on *Dharma*. Judging *Dharma* and justice thus, he meditated in peace, established in *Dharma*. //22//

Those who have the feeling of "I" and "mine", and who are engaged in the concept of the body, they are afraid, placed in false belief. Go and look on Soul with respect (?). //23//

The Son of the Śākyas, knowing of *Dharma* of the nihilistic nature, arose a Buddha. His well-engaged mind, like the sky, was not agitated on seeing the deceitful and strong. //24//

Thus, O Bhikṣus, the wicked Māra had a thousand sons. There those who favoured Bodhisattva, stood at Māra's right, led by Sārthavāha. Those who were on Māra's side, stood at the left of the wicked Māra. There the wicked Māra addressed his sons : "With what force shall we defeat Bodhisattva?" There, on his right, there was the son of Māra named Sārthavāha. He replied to his father with this *gāthā* :

"He who wishes to arouse the sleeping Lord of serpents, he who wishes to arouse the sleeping Lord of the elephants, he who wishes to arouse the King of beasts, wished to arouse the dormant Lord of men". //25//

On the left, the son of Māra named Durmati said :

"At my glance, the hearts of even strong and great trees in the world break. What power has he to live, struck my glance, as though struck by death?" //26//

On the right, he named Madhuranirghoṣa said :

"You say, 'which one is (so) strong among trees, that I break, what is the state of men?' If you can break the mountain Meru with your glance, you cannot look on him. //27//

"Moreover–

"Amongst men, he who wishes to cross the ocean using his arms, or drink up (all) its water — even that may be possible, (but) I say it is going to be terribly difficult to look him full in the face." //28//

On the left, he, named Śatabāhu said :

"On my body, there are a hundred arms, and I can shoot a hundred arrows with each. I will pierce the Śramaṇa's body, Father. Be happy, march without delay." //29//

On the right, Subuddhi said : "What is the difference, if there are a hundred arms, why are the arms not hair? If each arm was a spear, you could not do anything to him." //30//

"Why ?"

"On the body of the sage endowed with benevolence, neither poison nor weapons nor fire can panetrate; the weapons thrown (at him) turn into flowers, such is his universal benevolence." //31//

"Moreover –

"Those rich in strength on heaven, earth or water, Guhyakas or men armed with swords or axes, all those powerful ones become feeble on meeting the Monarch whose strength is forgiveness." //32//

On the left, Ugratejas said :

"Entering into his handsome body, I will burn it, just as the forest fire burns entirely a tree along with its hollows". //33//

On the right, Sunetra said : "Even if you burn the entire Meru, or the earth by entering into it, the Being of adamantine intellect cannot be burnt by the likes of you, who are like the sands of the Gaṅgā. //34//

"Moreover –

"All the mountains may tremble, the great ocean dry up, the moon and the sun may fall down on earth, and the earth

dissolve, but the Being who has begun his attempt for the good of the world, his resolve firm, will not rise from the great tree without attaining supreme *Bodhi*." //35-36//

On the left, Dīrghabāhurgarvita said :

"I crush in my hand the abode of the moon and the sun, and all the stars, while dwelling in your house. //37//

"I take up the waters from the four oceans with ease, and taking up the Śramaṇa, Father, I will throw him beyond the ocean. //38//

"Leave the army, Father, do not grieve. I will pick him up along with the *Bodhi* tree with my hand, and throw him to the ten directions." //39//

On the right, Prasādapratilabdha said :

"You may crush with both hands the earth along with oceans and mountains, containing gods, Asuras and Gandharvas, conceited as you are; but thousands of the likes of you, like the sands of the Gaṅgā, cannot stir a hair of the wise Bodhisattva." //40//

On the left, Bhayaṅkara said :

"Why do you fear, Father, why are you in the midst of the army ? He has no army, where are his allies? What is there to fear from him ?" //41//

On the right, Ekāgramati said:

"There are no hordes of moons and suns on earth, nor of *Cakravartins*, nor of lions. There is no horde of Bodhisattvas, Father, one is capable of destroying Namuci." //42//

On the left, Avatārapreksin said:

"He has no spears or lances, no clubs, no swords, no elephants or horses, no chariots, no infantry. The single brave Śramaṇa, seated, I will kill to-day. Fear nothing, Father." //43//

On the right, Puṇyālaṃkāra said :

"His body is like Nārāyaṇa's, unpierceable, invincible, armoured in the force of mercy, with the sword of firm valour;

he has the threefold salvation as his steed and his intellect as his bow, Father, and with the strength of virtue, he will vanquish the army of Māra." //45//

On the left, Anivartin said :

"The forest fire, set on grass, does not turn back; the arrow shot by a trained archer does not retract. The thunderbolt fallen from the sky does not return. I will not stop unless I conquer the son of the Śākyas." //45//

On the right, Dharmakāma said :

"Fire turns back when it reaches wet grass; the arrow returns when it strikes a mountain peak. The thunderbolt, reaching earth, goes down. He will not turn back without attaining tranquil immortality." //46//

"Why?"

"It is possible, Father, to trace a picture in the sky, to unite the minds of all creatures, to bind the moon, the sun and the wind with a snare, but is not possible, Father, to budge Bodhisattva from the Seat of Enlightenment." //48//

On the left, Anupaśānta said :

"I burn the Meru with the great venom of my glance, and I render into ashes the water of the great ocean. Look, Father, today I will render into ashes both the *Bodhi* (tree) and the Śramaṇa with my glance." //48//

On the right, Siddhārtha said :

"If the entire wonderful Trisāhasra burns, filled with poison, when it glances on the Repository of virtues, poison would become non-poisonous. //49//

"The acute poisons of the three worlds, passion, vice and delusion, do not exist in his body or mind, just as mud or dust (do not exist) in the sky. //50//

"...... [1]Therefore, Father, turn them all back." //51//

On the left, the one named Ratilola said :

"I will entice the Foremost one by playing on a thousand *tūryas*, with ornamented *koṭi* thousand divine nymphs, and bring him under your control with amorous attachments." //52//

On the right, Dharmarati said :

"He has attachment towards Dharma, towards meditation, and towards the search for immortality. He has attachment towards benevolence for the salvation of creatures but he has no attachment to passion." //53//

On the left, he named Vātajava said :

"I can swallow the moon and the sun and the wind blowing in the sky with speed. Today, Father, I will catch the Śramaṇa, and scatter him to the winds like a handful of straw." //54//

On the right, there was the son of Māra named Acalamati; he said :

"The tremendous speed that you have, even if (all) gods and men possessed it, all of them together could do no harm to the Incomparable Being." //55//

On the left, Brahmamati said :

"Even if there was a terrifying pack of his peers, they could do nothing to humiliate you. How can he alone do anything ? All works are accomplished by groups." //56//

On the right, Siṃhamati said :

"No one has seen before a pack of lions. Nor is there a pack of serpents. There is also no pack of Bulls among men, spirited, and with truth as their strength." //57//

On the left, he named Sarvacaṇḍāla said :

"You have not heard, Father, such flaming speeches as your sons utter. Endowed with valour, speed and power, we will march at once to kill the Śramaṇa." //58//

On the right, he named Siṃhanāda said :

"There are many jackals in the woods, who call out when the lion is not there. Hearing the lion's tremendous roar, they flee to the ten directions in terror. //59//

"The sons of Māra, equally ignorant, deluded and impu-

dent, call out, without having heard the roar of the Foremost of man; they will not be here when the Human-Lion roars." //60//

From the left side, Duścintitacintin said :

"Whatever I think of oceans at once, why does he not see this? Is he a fool or unwise, that he does not get up and fly at once?" //61//

From the right side, he named Sucintitārtha said :

"He is no fool nor a weakling, you are the fools and the uncontrolled ones. You do not know his strenght. He conquers all by the power of his intellect. //62//

"You, the sons of Māra, are like the sands of the Gaṅgā by his power. You cannot stir even a hair of his, though you think you will kill him. //63//

"Do not abuse his ideas, but be of pleasant mind and reverential. Turn back, do not fight him, he will be the King in the three worlds." //64//

And so on. Thus all the sons of Māra, the complete thousand, those of the white side as well as those of the dark side, addressed the wicked Māra in separate *gāthās*.

Then the commander of the wicked Māra, named Bhadrasena, addressed the wicked Māra in these *gāthās* :

"Those who follow you, Śakra, the Lokapālas, and the Kinnaras, the Lords of the Asuras, the Lord of Garuḍa, all salute him with folded hands. //65//

"Even those who do not follow you, Brahmā, the Ābhāraṇa Devaputras upto the Bhāsvaras, the Śuddhāvāsakāyika gods, all salute him with folded hands. //66//

"Those of your sons who are endowed with intellect and intelligence, and are powerful, they have entered into Bodhisattva's heart, and bow to him. //67//

"All this army of Māra, covering eighty clear *yojanas* with Yakṣas, he sees all fully, with pleasant mind, devoid of vice. //68//

"Seeing this army, terrible, horrendous, distorted and frightening, he is not surprised, nor agitated; he will certainly be victorious today. //69//

"Where this army stands, there owls and jackals will wail, and the cries of crows and donkeys (will be heard). Withdraw it at once. //70//

"Look, the *paṭukrauñcas*, swans, cuckoos and peacocks circumambulate him at the Seat of Enlightenment. He will certainly be victorious today. //71//

"Where the army stands, there ink and dust will rain down, and flowers will shower down at the Mahimaṇḍa. Pay heed to (my) words, turn back. //72//

"Where the army stands, (the ground) is uneven, full of shoots and thorns. At the Mahimaṇḍa, (it) is golden and clean; the wise ones would turn back. //73//

"You had dreams previously, if you do not see them with your eyes. He will render your army to ashes, as the sages render countries to ashes. //74//

"When the Foremost Ṛṣi was annoyed with King Brahmadatta, the Daṇḍaka forest was burnt; for many years, not even (a blade of) grass grew (there). //75//

"Those Ṛṣis of all the worlds, who practise austerities, and are endowed with penances, he is the foremost of them, nonviolent to all beings. //76//

"He is unheard of before, his body is radiant and marked with good signs, he has left home and become Buddha, conqueror of pain. //77//

"Such marvels have been created by the sons of Jinas for his worship, he is truly the Foremost Being, the acceptor of the first offering. //78//

"The pure ray that shines forth over the *koṭi nayuta* fields, has eclipsed us; he is undoubtedly the destroyer of Māra's forces. //79//

"As his head cannot be seen by the gods, nor by the

foremost on earth, he will certainly attain ominscience without being instructed by others. //80//

"As the Meru, the Cakravālas, the moon and the sun, Śakra and Brahmā, trees and great mountains, all bow to the Mahimaṇḍa, undoubtedly, he who is strong in virtue, strong in knowledge, strong in mercy, strong in valour, will enfeable the side of Namuci. //81-82//

"As an elephant crushes a pot of unbaked clay, the lion jackals and the sun the firefly, so will Sugata smash the army." //83//

Hearing this, the son of Māra, his eyes red with anger, said : "You praise one, and one only, he who is immeasurable. What can one do? Do you not see this terrible and great force?" //84//

Then from the right hand side, the son of Māra named Mārapramardaka said :

"The sun has no companion in the world; nor has the moon, the lion, nor the *Cakravartin*. Nor has Bodhisattva any companion, seated under the *Bodhi* (tree), and certain". //85//

Then Bodhisattva turned his face like a fully blown lotus, for the purpose of enfeebling the wicked Māra. Seeing which, the wicked Māra fled. Thinking, "My army should march to face Bodhisattva", he, fleeing, turned back once more with his retinue, and threw various weapons on Bodhisattva, and mountains as big as Sumeru. They, falling on Bodhisattva, became flowers and went up to the sky. Those serpents, scorpions, flames of fire that they threw, that ring of fire remained like Bodhisattva's halo.

Then once more, Bodhisattva rubbed his head with his right hand. Māra too saw this. He (thought) there was a sword in Bodhisattva's hand, and fled to the south. He returned once more, (seeing) there was nothing. Returning, he threw on Bodhisattva various weapons, such as swords,

bows, arrows, spears, *tomaras*, axes, *adhabhuṣuṇḍis*, *muṣalas*, *kaṇayas*, clubs, discuses, *vajras*, *mudgaras*, trees, stones, nooses, iron balls. As soon as they were thrown, they remained like a flower-garden and flower-tapestry. The loose flowers strewed the ground, and the garlands hung down, adorning the *Bodhi* tree. Seeing these marvels and miracles of Bodhisattva, the wicked Māra, his heart beset with jealousy and envy, said to Bodhisattva : "Arise, arise, O Prince, enjoy the kingdom, therein lies your virtue, how can you attain salvation?"

The Bodhisattva said to the wicked Māra in gentle, deep, generous, delicate and sweet speech : "You, O Wicked One, have attained the state of the Lord of desires by a single *Nigaḍa* sacrifice. I have performed many *koṭi niyuta* hundred thousand *Nigaḍa* sacrifices. I have cut off my hands, feet, eyes and head, and offered them to suitors. I have given up many houses, wealth, crops, beds, clothes, gardens and parks to suitors, desiring salvation for centuries."

Then the wicked Māra replied to Bodhisattva in this *gāthā* : "You are a witness that I have performed the faultless *Nigaḍa* sacrifice previously. But you have no witness. You are defeated by your (own) nonsensical speech." //86//

Bodhisattva said : "Wicked One, the earth is my witness."

Then Bodhisattva, encompassing Māra and the assembly of Māra with his heart where benevolence and compassion dominated, unafraid like a lion, not terrified, not paralysed, not mean, intrepid, unagitated, unperturbed, devoid of fear, greed and joy, rubbing his entire body with his right hand, marked with the signs of conch-shell banners, fish, pitchers, *svastikas*, goads, wheels in the centre, bound with webs, adorned with beautiful red nails, tender, youthful and delicate, endowed with the prosperity of innumerable, immeasurable good religions, struck the earth playfully. At that moment, he uttered this *gāthā* :

"This earth is the home of all the creatures, impartial, equal to the moving and the inanimate; she is my witness; there is no untruth in me, let her bear witness to me." //87//

As soon as it was touched by Bodhisattva, the Great Earth, along with the six states, trembled, shook and shuddered. It sounded, resounded, echoed. Thus, as a brass pot of the Māgadhikas, struck with wood, sounds and resounds, the Great Earth, struck by Bodhisattva's hand, sounded and resounded.

Then, on that Trisāhasra Mahāsāhasra Lokadhātu, there was a goddess of the Great Earth named Sthāvarā, who made the entire Great Earth, surrounded by the *koṭi* hundred earth-gods tremble, and piercing the earth near Bodhisattva, (she) arose with half her body showing, adorned with all ornaments, bowed to Bodhisattva with folded hands, and said to Bodhisattva : "that is so, Great man, what you have said is so. We are witnesses. Moreover, my Lord, You are the supreme witness and the supreme evidence of the world along with the gods". Saying this, Sthāvarā, the goddess of the Great Earth, after rebuking the wicked Māra in many ways, and showing her power by various means, disappeared along with her retinue.

Hearing the voice of the Earth, that sly one, terrified, his heart broken, fled along with this army, like the jackals in the forest on hearing the lion roar, as crows fly away suddenly, when clods are thrown (at them). //88//

Then the wicked Māra, sad, sorrowful, dejected, ashamed, did not go because of his humiliation. He did not turn back. He did not flee. Standing facing backwards, he addressed his following army : "United and combined, stand you for a moment while I ascertain if he can be removed with pleading. Such a jewel among souls must not be killed outright."

Then the wicked Māra addressed his daughters : "Go , my Daughters, approach the Seat of Enlightenment and ask

Bodhisattva– "Are you passionate or dispassionate? Are you dumb or intelligent? Are you blind, or knowledgeable in the lands, and desirous of gain? Are you feeble or patient?" Hearing these words, the divine nymphs went to the Seat of Enlightenment where Bodhisattva was. Approaching, they stood before Bodhisattva and exhibited the thirty-two types of feminine guile. Which thirty-two? Some covered half their faces. Some showed high and firm bosoms. Some showed rows of their teeth in a half-smile. Some raised their arms and revealed their bare armpits. Some showed their *bimba*–like lips. Some looked on Bodhisattva with half-open eyes, and on seeing him, closed them quickly. Some showed half-revealed breasts. Some with dishevelled robes revealed their hips with the waistband. Some showed their hips with the waistband covered with silken cloth. Some jingled their anklets. Some showed a necklace between their breasts. Some exhibited portions of their nude thighs. Some exhibited *partaguptas*, parrots and mynahs seated on their heads and shoulders. Some looked at Bodhisattva with a half-glance. Some, well-clad, began to disrobe. Some made the band on their hips tremble. Some turned this way and that amorously, as though in fear. Some danced. Some sang. Some became amorous and (pretended) coyness. Some trembled their thighs like plantain trees shaken by the wind. Some made deep sounds. Some, laughing, turned their waistbands studded with bells, covered with their robes. Some left their clothes and ornaments on the ground. Some showed all their adornments, secret and open. Some showed their arms anointed with scents. Some showed their scented earrings. Some covered their faces with veils and revealed quick glances. Some made each other smile with laughter, amorousness and sport. Again stood as though ashamed. Some showed the shapes of virgins, some of mothers, some of middle-aged women. Some invited Bodhisattva amorously.

Some strewed loose flowers on Bodhisattva. Standing before him, they discussed Bodhisattva's greatness. And they looked at his face — Does he look on with passion, or repulses, do his eyes move or not ? They looked on Bodhisattva's face, pure, clear, like the orb of the moon released by Rāhu, like rising sun, like a golden sacrificial frame, like a blooming lotus, like fire sprayed with offerings, like the unmoving Meru, like the rising Cakravāla, his mind well-controlled like the serpent with its senses hidden.

Then the daughters of Māra, to entice Bodhisattva further, uttered these *gāthās* :

"When beautiful spring, the best season, arrives, when we enjoy the flowering trees, O beloved, O handsome One, you are so beautiful, marked with the signs of a Vaśavartin. //89//

"We are born, O Well-born, well placed for the satisfaction of gods and men, we are your friends. Arise at once, enjoy good youth. *Bodhi* is difficult to achieve, turn your mind away (from it). //90//

"You see these divine maidens well-ornamented, dressed and adorned come for your. Seeing (their) beauty, who does not feel passion? Even a dry piece of wood from which life has been sucked out (feels passion). //91//

"With soft hair, scented and perfumed, faces illuminated with crowns and earrings, with beautiful foreheads and well-anointed faces, beautiful and large eyes as pure as the lotus, faces like the full moon, lips like the ripe *bimba*, beautiful white teeth like conch-shells, *kunda* flowers or snow, look, O Beloved, on the amorous women. //92-93//

"With firm, rounded breasts jutting out, the waist beautiful with three times, wide and beautiful hips — O Lord, look on the passionate women. //94//

"With thighs like the elephant's trunk, constantly bearing bangles, buttocks adorned with waistband, look, O Lord, on these your maid-servants. //95//

"With slow gait like the swan, with beautiful and sweet loving speech, so well-adorned, well-versed in divine amours. //96//

"Well-versed in song, music and dance, beautiful and born for love, if you do not desire such passionate women, you are certainly deceived in the world. //97//

"Just as some foolish man who knows not the pleasures of wealth, runs away from treasure, you, too, not knowing the pleasures of desire, do not enjoy the amorous women who themselves approach you." //98//

Then, O Bhikṣus, Bodhisattva, without blinking his eyes, with laughing face, a smile on his lips, with unagitated senses, his limbs unaffected, without guile, without passion, without vice, without delusion, unshaken like the Lord of the mountains, without agitation, without weakness, without pain, with perfect intelligence, independent, with the opening of knowledge, due to the extreme practice of pains, replied to the daughters of Māra in delicate and sweet speech, in a tone excelling over Brahmā, in a voice like that of the *kalaviṅka*'s call, pleasantly and sweetly, in these *gāthās* :

"O, the desires are hordes of many pains, roots of pain. They break into the wealth of meditation of the universe. There is no satisfaction from the qualities of passion for women, say the wise. I will satisfy the intellect of the unwise. //99//

"Serving desires enhances thirst, just as that of a man drinking salt water. One should not be engaged for the good of oneself or others. But I am eager for the good of self and for others. //100//

"Your beauty is like foam or bubbles. Like a magic show, it becomes false by itself. Like play, or like a dream, it is non-eternal, transient. It deludes the minds of the foolish and the ignorant. //101//

"Eyes are like bubbles held by the skin, like hard pustules of clotted blood. The belly is a repository of urine and fecal matter, impure, a machine of sorrow, arising out of the pain of action. //102//

"Those deluded ones with foolish minds, not intelligent, falsely consider (the body) to be beautiful, and take refuge in it. Roaming about for a long time in the circle of birth, the root of pain, they suffer pain and great sorrow in hell. //103//

"The buttocks emit malodorous and disagreeable liquid. The joints of the thighs and calves are placed like machines. Truly, I see in you magic; you show the cause and effect of falsehood. //104//

"Seeing the qualities of passion, meritless, devoid of virtue, that turn the path of noble knowledge into the wrong path, and the false path, like poison leaves, or fire, or like angry serpents, fools swoon, naming them as pleasures. //105//

"The man who is a slave to passion, and to women, is devoid of sense and stays on the wrong path from good conduct and meditation. Swayed by passion, he stands far away from knowledge, he who discards passion for truth and enjoys desires. //106//

"I do not live with attachment nor with vice, nor with the transient, the inauspicious and the non-soul; I do not live with the unpleasant and the pleasant. My mind is free like the wind in the sky. //107//

"If the entire world was full of such, I would sojourn united with them for *kalpas*. There is no obstruction for me, no attachment, no delusion; Jinas have minds like the sky. //108//

"Although there are pure and auspicious divine nymphs here, devoid of blood and bones, they are always full of fear, non-eternal and transient." //109//

Then the daughters of Māra, well-trained in feminine

guiles, produced more passion, pride and vanity, once more with their magic, and manifesting an effort, ornamenting their limbs, enticed Bodhisattva, exhibiting feminine guiles.

There it is said :

The sweet and beautiful women, incited by Māra, with desire and amorousness, danced like young vines whose leaves are stirred by the wind, enticing the Prince at the tree. //110//

"This is spring, the excellent season, the delighter of women and men, when darkness and dust disappear; (resounding with) the calls of the cuckoo, the swan and the peacock, and bird-songs; the time has arrived for the enjoyment of amorous sports. //111//

The Doer of good to the world, engaged in good conduct for thousands of *kalpas*, practising austerities and penances, unmoving like the Lord of the mountains, with a body like the rising sun, spoke sensible words in a sweet voice like the roll of thunder, like the roar of a lion. //112//

"Desires, arguments, enmity, quarrels, fear of death - these are engaged in by the ignorant, always avoided by the wise. The time has come for Sugata to attain immortality. Today, I will be Daśabala and Arhat after defeating Māra." //113//

The (women) showing their guiles, said : "Listen, O Lotus-faced. You will be the King, the Supreme Lord, the powerful Master of the earth." The beautiful women blow on thousand *tūryas* and said : "What is the use of this ascetic's attire? Refrain and enjoy pleasures." //114//

Bodhisattva said :

"I will be the King in three worlds, venerated in heaven and on earth, the Lord, the Turner of the Wheel of *Dharma*, powerful Daśabala, saluted everywhere and always by *nayuta* sons who may or may not be my disciples; I will enjoy passion for *Dharma*, my mind rejoices not in worldly affairs". //115//

They said :

"As long as youth does not decay, you are young, as long as disease does not assail you, nor old age, as long as you retain your beauty and youth, we are happy too, enjoy the pleasures of love, with a smiling face." //116//

Bodhisattva said :

"As long as I attain the unattainable tranquillity of immortality, as long as the pains of agitation are discarded in the abodes of the Asuras and gods, as long as old age, disease and death do not obsess (us), I will follow the good path, leading to the abode of fearlessness." //117//

They said :

"In the abode of the gods, surrounded by divine nymphs, like the King of gods, praised by Immortals, like Yāma, Suyāma and Saṃtuṣita, and in the abode of Māra, under the control of amorous women, enjoy greatly passionate sports with us." //118//

Bodhisattva said :

"Desires are non-lasting like dewdrops on grass, like the clouds of *śarat*, frightening like the anger of the daughters of serpents. Śakra, Suyāma, Tuṣita — all gods are under Namuci's control. Who would enjoy himself there, desired by women, full of vices ?" //119//

They said:

"Look on this beautiful flowering tree with young leaves, with the calls of the cuckoos and the *jīvaṃjīvas*, with the humming of bees. What is the use of servitude, O Lion amongst men in the forest where grass grows soft, blue, curly and tender." //120//

Bodhisattva said :

"These trees bloom and bear leaves seasonally. Bees come to the flowers out of hunger and thirst. The sun dries up the grass. I am engaged in (the search) for immortality enjoyed by the previous Jinas." //121//

The daughters of Māra said :

"Look, on the moon-faces, like lotuses, (listen) to sweet and delicate speech, (see) the teeth like snow or silver. Such (objects) are not easily attainable in heaven let alone in the abode of men. You have attained that which gods ever crave." //122//

Bodhisattva said :

"I see the body, unclean and impure, full of hordes of maggots, ragged, inferior, breakable, beset by discomfort. That which is of supreme pleaure in this world of the animate and the inanimate, the unshakeable state, praised by the wise, I will attain." //123//

The women, enjoying sixty-four amorous marvels, jingled their anklets and waistbands, with dishevelled attire, and struck with the arrows of love, enormously with smiling faces, (said) : "What do you find so foul, O Lord, that you do not serve (it)?" //124//

"There are vices known to be in every creation", said the Being devoid of dirt. "I know them well to be like serpents' heads or a spark of fire; therefore, I avoid women. Women are thieves of merit." //125//

Thus in many *nayuta* ways of feminine qualities, they could not seduce Sugata with the gait of a young elephant. Out of shame, embarrassment and humiliation, they fell at the Sage's feet, and praised the Doer of good with veneration, contentment and love. //126//

"O Being resembling the inside of a pure lotus, with a face like the *śarat* moon, like fire sprayed with ghee, like a golden mountain, may your resolve, throughout and practised for a hundred britte, succeed. Crossing by yourself, help the world, beset with evils, to cross." //127//

Worshipping him who resembled the *barṇikāra* and the *campaka*, in various ways, and circumambulating him who was like an unshakeable mountain, they went to their fa-

ther, and falling with their heads (at his feet), they said: "Father, there is neither fear nor obstruction for the Preceptor of gods and men. //128//

"He looks on with eyes like lotus petals and a smiling face, he does not gaze with attachment nor with a frown; the Meru may move, the ocean dry up, or the moon and the sun fall down, but he who observes faults in the three worlds will never be controlled by a woman." //129//

Then the wicked Māra, hearing these words, even more sorrowful, sad, dejected and agitated in mind, addressed his daughters : "O, Why could you not raise him from the Seat of Enlightenment? Is he a fool, or ignorant, that he sees not your beauty?"

Then the daughters of Māra replied to their father in these *gāthās* :

"He speaks in delicate and sweet (voice); he is not passionate; he looks into the deep, but not evilly. He looks with good conduct, but is not foolish. All over his body, he bears profound greatness. //130//

"He knows without doubt the vices of women on earth. His mind is dispassionate towards desires, not attached to passions. There is no man or god, in heaven or a earth, who knows his mind and deeds. //131//

"The feminine guiles exhibited, there, Father, would have entered (him) if his heart had been passionate (?). Seeing them, his mind did not shake once, he stood unmoving like the Lord of mountains. //132//

"He is full of the radiance of a hundred virtues, filled with the radiance of merit, practising good conduct and austerities for many *koṭi kalpas*. Brahmā and the gods of auspicious spirit and pure souls bow to him, falling with their heads at his feet. //133//

"Undoubtedly, he will strike the army of Māra and attain the foremost *Bodhi* approved by previous Jinas. Father, we do not favour battle or quarrel with him. Battle with a strong one is a difficult task indeed. //134//

"Look, Father, at the *nayuta* Bodhisattvas standing in the sky with crests of gems and jewels, the sources of jewels, their limbs adorned with garlands of flowers, looked on by Dáśabala for worship. //135//

"These animate, also those inaminate, trees, stones, Lord of Garuḍa, Lord of the gods, Yakṣas, are bowing to the mountain of virtues. It would be best, Father, to turn back today. //136//

"Moreover–

"One should not (try to) cross that which has not other side one should not dig that which one cannot uproot; one should not anger him, but tolerate him, and should not do anything to annoy him." //137//

Then, O Bhikṣus, there were at that time, eight deities of the *Bodhi* tree. They– Śrī, Vṛddhi, Tapā, Śreyasī, Vidu, Ojobalā, Satyavādinī, and Samengini. They, worshipping Bodhisattva in sixteen ways, glorified Bodhisattva and praised him :

"You shine, O Pure Soul, like the moon or the white fortnight you glow, O Pure Buddha, like the rising sun. //138//

"You blossom, O Pure Soul, like the lotus in the water; you roar, O Pure Soul, like the lion roaming in the forest. //139//

"You radiate, O Foremost Soul, like the Lord of mountains in the ocean; you arise, O Pure Soul, like the Cakravāla mountain. //140//

"You are unfathomable, O Foremost Soul, like the ocean full of jewels; you are of vast intelligence, O Lord of the world, endless like the sky. //141//

"You are of calm intellect, O Pure Soul, the refuge of all creatures on earth; you are of unblemished intelligence, O Foremost Soul, like the lake Anavatapta, pleasant and clear. //142//

"You are powerful, O Foremost Soul, invincible like Nārāyaṇa; you are firm in your undertakings, O Lord of the world, you leave not the Seat of Enlightenment. //143//

"You are not to be turned back, O Foremost Soul, like the thunder released by Indra's hand; you attain that which is good to achieve, O Foremost Soul, you will soon be Daśabala." //144//

Thus, O Bhikṣus, the deities of the *Bodhi* tree glorified Bodhisattva in sixteen ways.

There, O Bhikṣus, the Śuddhāvāsakāyika gods derogated the wicked Māra in sixteen ways. Which sixteen ? Thus –

"You are destroyed, O Wicked one, you mediate like an old *krauñca*. You are weak, O Wicked One, like an old elephant sunk in mud. //145//

"You are alone, O Wicked One, like a defeated hero. You are without a helper, O Wicked One, like an ailing man deserted in a forest. //146//

"You are powerless, O Wicked One, like a bullock weighed down with its load. You are shaken, O Wicked one, like a tree tossed by the wind. //147//

"You are placed on an ill path, O Wicked one, like a merchant who has lost his way. You are poverty-stricken, O Wicked one, like a tree tossed by the wind. //148//

"You are garrulous, O Wicked one, like the vociferous raven. You are overcome with pride, O Wicked One, like an ungrateful and impertinent person. //149//

'You are put to flight, O Wicked One, like a jackal by the roar of a lion. You are made to tremble like a bird tossed about by a violent storm. //150//

"You know not the (proper) time, O Wicked One, like a beggar whose virtue has run out. You will be cast aside today, O Wicked One, like a broken pot full of dust. //151//

"You will be chastised today, O Wicked One, by Bodhisattva, like serpents by spells. You are bereft of all

strenght, O Wicked One, like a thigh when the hands and feet are cut off." //152//

Thus, O Bhikṣus, the Śuddhāvāsakāyika Devaputras derogated the wicked Mara in sixteen ways.

There, O Bhikṣus, the Devaputras waiting on the *Bodhi* (tree) disconcerted the wicked Māra in sixteen ways. Which sixteen? Thus–

"Today, O Wicked One, you will be vanquished by Bodhisattva, like an enemy force by a hero. Today you will be chastised, O Wicked One, by Bodhisattva, like a weak wrestler by a great wrestler. //153//

"You will be overcome today, O Wicked One, by Bodhisattva, like a firefly by the sun's orb. You will be destroyed today, O Wicked One, by Bodhisattva, like a handful of *muñja* grass by a storm. //154//

"You will be terrified today, O Wicked One, by Bodhisattva, like a jackal by a lion. You will be felled today, O Wicked One, by Bodhisattva, like a great *śāla* tree uprooted. //155//

"You will be annihilated today, O Wicked One, by Bodhisattva, like an enemy city by a great monarch. You will be dried up today, O Wicked One, like the water in a cow's footprint by great heat. //156//

"You will be put to flight, O Wicked One, by Bodhisattva, like a criminal condemned to death. You will be made to turn about aimlessly today. O Wicked One, by Bodhisattva, like a swarm of bees by a fire. //157//

"You will be made to weep today, O Wicked One, by Bodhisattva, like Dharmarāja who has lost his kingdom. You will be made to ponder today, O Wicked One, like an old *krauñca* with clipped wings. //158//

"You will be rebuked today, O Wicked One, by Bodhisattva, like a man who has reduced provisions in a forest. You will be made to wait, O Wicked One, by Bodhisattva, like a wrecked ship on the great ocean. //159//

"You will be made to wither today, O Wicked One, by Bodhisattva, like the grass and trees by the fire of the *Kalpas*. You will be scattered today, O Wicked One, by Bodhisattva, like a mountain peak by a terrible thunderbolt." //160//

Thus, O Bhikṣus, the Devaputras waiting on the *Bodhi* (tree) disconcerted Māra in sixteen ways. But the wicked Māra did not withdraw.

There it is said :

Hearing the exhortation of the gods, the killer did not desist, (but said) : "Annihilate him, kill him, destroy him, do not give him life ! Crossing my property himself, he will help others to cross. I say : "There is no other salvation. Make the Śramaṇa rise and depart." //161//

Bodhisattva said :

"Meru, the King of mountains, may move from its place, the entire world may cease to be; all the constellations along with the planets and the moon may fall to the ground from the sky; all beings may think in unison and the great ocean dry up; but I will not be moved from the root of the Lordly Tree." //162//

Māra said :

"I am the Lord of desires, in this world, (everyone), the gods, Dānavas, men and beasts are subject to me; all are pervaded by me and controlled (by me); arise and speak, yourself to me." //163//

Bodhisattva said :

"If you are the Lord of desires, you are clearly no lord. I am the Lord of *Dharma*; look at me. If you are the Lord of desires, do not engage in evil ways; I will attain *Bodhi* while you look on helplessly". //164//

Māra said :

"You are alone, O Śramaṇa, what will you do in battle? That which you pray for is difficult to achieve. Bhṛgu, Aṅgiras and others have attempted (it) through penance, but no man has attained that supreme state, let alone yourself." //165//

Bodhisattva said :

"The sages practised penances preceded by ignorance, through minds overwhelmed by anger and desire for heaven, taking recourse in themselves to (the idea) of the eternal and the non-eternal, and taking recourse to (the idea) of salvation in going to other countries (for pilgrimage). //166//

"They, devoid of truth and sense, said man was all-pervasive; (others said) he belonged to an area; some said he was eternal; embodied, not embodied, without attribute, with attribute, active, inactive- others said these. //167//

"Attaining faultless *Bodhi* today on this Seat, vanquishing you, O Māra, along with your forces and armies, I will instruct the origin and the creation of the world, and the allaying of that pair that is Nirvāṇa as well as the coolness". //168//

The angry Māra, evil, furious, with harsh speech, said once more : "Catch the good Gautama! He is seated alone in the forest, take him and lead him from my presence; subjugate him at once. Hasten to my abode and make the door-keeper bind him with wooden and iron fetters; I myself will see him tormented with pain, uttering many shrieks, and the slave of gods." //169 //

Bodhisattva said :

"It is possible to draw various kinds of pictures in the sky, and (trace them) separately, one by one; it is possible for man to bind with fetters the wind which rushes from one direction to another, with a great deal of effort. It is possible to bring down the moon and the sun, which dispel the darkness of obscurity from the sky to the earth today; but I cannot be budged from this tree even by many innumerable ones of your sort." //170//

That forceful army of Namuci arose with the sounding of

lamentation blowing of conch-shells and the playing of *bherīs* and *mṛdaṅgas*, (and cries of) "Alas son, alas child, alas beloved, you are destroyed", on seeing the terrible army of Namuci. //171//

"Fair as the *jāmbūnada* gold, and the inside of a *campaka*, you are tender, praised and worshipped by gods and men; today you will perish in this terrible war; (so) throw yourself into the control of Māra, like the moon (in the clutches) of the Asura". //172//

In the voice of Brahmā, the voice like the call of the *kalaviṅka*, Sugata said to the Yakṣas and Rākṣasas : "The fool who wishes to terrorise the sky, desires to remove our likes from the Lordly tree. //173//

"He who can smash the Mahāsāhasra, and count the particles of dust, he who emits the waters of the oceans from the pores of his hair, he who strews around the adamantine Lord of mountains in a moment– ever he cannot move me from the tree." //174//

Māra, angered, standing under the yoke[2], unsheathed his sharp sword and holding it in his hand (said) : "Arise at once, Śramaṇa, follow my wishes; otherwise, I will cut you down today like a green bamboo rod." //175 //

Bodhisattva said :

"Even if this entire Trisāhasra world was filled with Māras, even if all of them carried swords like the mountain Meru in their hands, they could not stir a hair on my body even prior to killing me; he who attacks me, I give him time to bow and remind him that I am firm". //176//

The mountain peaks broke, blazing like fire, the trees were uprooted and thrown, as well as copper and iron. Camels and (demons) with faces like cows and elephants and terrible eyes, terrible scorpions, serpents and adders arose like clouds in the four quarters roaring, showering thunder and lightning, and iron balls, swords, spears, sharp axes

and poisoned the earth and uprooted trees. //177-178//

Some shot hundreds of arrows with hundreds of arms, (some) produced serpents and fire from their mouths. Some, taking *makaras* and other creatures of the water from the ocean, pierced the serpents turning into Garuḍas. //179//

Some in anger threw iron balls like the Sumeru, the tips heated to the colour or fire; they reached the ground agitated the earth and going down under water, churned the waters. //180//

Some fell before him, some behind him, (some) to the left and (some) to the right, (crying) : "Alas my son!" With their hands and feet turned to opposite directions, their heads on fire, they roamed with their eyes blazing like lightning. //181//

Seeing the army of Namuci, distorted, the Pure Soul considered it to be (mere) magic. "Here there is no Māra, nor his army, nor the world, nor oneself. The three worlds revolve like the rising moon. //182//

"There is no eye, no women, or men, nor oneself, hearing, smell or tongue or body. All these religions dependent on the lack of interior and exterior are created, based on the knowledge of the doer and the knower. //183//

"He ever speaks the truth, is the truthful one, who speaks the true words that religions are empty. Whoever is calm and well - disposed towards *vinaya*, looks on weapons in hands as garlands of flowers". //184//

He, with his right hand (with its) webbed (fingers), beautiful red nails (marked with) the wheel of the thousand spokes, bright as *jāmbūnada* (gold), auspicious, virtuous and venerated, touched himself playfully from head to foot. //185//

Extending his arm like lightning in the sky, he said : "The earth is my witness; I have performed *nayuta* wonderful sacrifices previously. Whenever a suitor prayed to me, I have him (his desired object). //186//

"The water is my witness, and so are fire and air, Brahmā Prajāpati, and the moon and the sun, along with the luminaries; the Buddhas in the ten directions are my witnesses that I have observed the penances of conduct and the Bodhyaṅgas. //187//

"*Dāna* is my witness, and so are *śila*, *kṣānti*, *vīrya*, and my witnesses are *dhyāna* and *prajñā*. The four *pramāṇas* are my witnesses, as well as *abhijñā*, those who have practised *Bodhi* before are all my witnesses. //188//

"All the creatures in the entire ten directions, whatever there is in them of *puṇya*, *bala*, *śīla* and knowledge, the *Nirgaḍa* sacrifice that I have performed, in all its parts, do not approach a hundredth of the hairs on my body." //189//

He struck the ground playfully with his hand, and this earth resounded like a brass pot. Hearing this sound, Māra, desisting on earth, heard the words : "Kill, capture Kṛṣṇabandhu". //190//

Sweating, his spirit dead, his face pale, Māra, saw himself overcome by old age. Beating his breast, he went in fear and helplessness. Namuci's deluded heart and mind swooned. //191//

The elephants, horses and chariots stopped on earth. The Rākṣasas, Kumbhāṇḍas and Piśācas fled in terror. Confused, without refuge or protection, they could not find their way, and ran like birds seeing the chasing forest fire. //192//

The mother, the sister, the father, the brother asked: "What have you seen, where are you going?" They fought each other because of this : "We are fallen on evil days, there is no scope for life." //193//

The tremendous, great, unagitated army of Māra scattered and dispersed without unity. Seven days passed before they recognised each other, and said, on seeing (each other) : "I am glad you are alive!" //194//

The deity of the tree, out of compassion, took a pitcher of

water and sprinkled Kṛṣṇabandhu : "Get up at once and go, do not delay." This is how they were saved. //195//

Māra said :

"Sorrow, fear, ill-luck, grief, destruction, calumny, insult and humiliation– (these) have I gained today, sinning against the Pure Soul, not heeding the sweet and beneficial speeches of my sons." //196//

The goddess said :

"Fear, sorrow, ill-luck, humiliation, calumny, killing and imprisonment — many (such) evils befall the unwise who sin against the innocent". //197//

Gods, Asuras, Garuḍa, Lords of the Rākṣasas and Kinnaras, Brahmā, Śakra, Paranirmita, upto the Kaniṣṭha, speak of his victory : "Victory to the Hero of the world, that this army of Namuci has been defeated by you." //198//

They give him necklaces, crescents, banners, umbrellas and flags, flowers and *aguru*, shower *tagara* and sandal powder. They strike on the *tūryas* and say : "Seated at the tree, O Hero, you are a lion defeating the enemy. //199//

"On this seat, you will attain *Bodhi* today, the *āveṇikas*, the ten *balas* and *pratisamvid*. You will attain all the objects of Buddha today, O Valiant One, winning over the great army of the wicked Māra with benevolence. //200//

"In this battle commenced for the defeat of Māra, the *Sambodhi*, mobility, power and valour were seen, numbering thirty-six *koṭi nayutas* and twenty-four, by which the mind was inspired to the enlightenment of the supreme Buddha". //201//

NOTES

1. Missing.
2. Under the yoke : Subjugated.

Chapter XXII

PERFECT ENLIGHTENMENT

THUS, O Bhikṣus, Bodhisattva, having destroyed Māra's opposition, crushed the thorn, won a victory in the height of battle, standard and banner raised, sojourned detached from sins and evil religions, attaining the first meditation with reason, judgement and the pleasure and joy arising from discrimination. He sojourned, attaining the second meditation, devoid of reason and with the pleasure and joy of *samādhi*, due to the suppression of reason and judgement, the appeasement of the soul and the concentration of the mind. He sojourned, due to detachment from pleasure, indifferent, with memory, knowing pleasure, and proving it by his body, as the Noble One said : "The Indifferent One with memory, sojourning in pleasure", sojourned, attaining the pleasureless third meditation. He sojourned, attaining the fourth meditation, due to the destruction of pleasure and the destruction of pain, the previous annihilation of happiness and sorrow, purified by indifference and memory of pain and discomfort."

Then Bodhisattva, when his mind had been thus composed, purified, cleansed, brightened, devoid of sin, beyond pain, present in gentle work, immobile, at the first *yāma* of the night, with divine sight, affected his mind, tending to the realisation of wisdom, vision and knowledge, and bent it in that direction.

Then Bodhisattva, with purified divine and superhuman sight, saw the creatures falling (from one birth), being reborn, of good and bad class, in good and evil state, inferior and superior. And he knew the creatures to follow their works– "Ah! These creatures are endowed with evil deeds of the body, endowed with the evil deeds of speech and mind,

calumniators of the noble, with false vision. They are produced in hell after death, at the fall of the fort of evil, because of the assumption of false vision, deed and religion, and the distinction of the body. But these living beings are endowed with good deeds of the body, endowed with good deeds of speech and mind, non-calumniators of the noble, with proper vision, they are produced in heaven in good state, because of the assumption of proper vision, deeds and religion, and the distinction of the body."

Thus he saw with purified, divine, superhuman vision the creatures falling (from one birth), being reborn, of good and bad class, in good and bad condition, inferior and superior, following their works. Thus, O Bhikṣus, Bodhisattva realised knowledge, destroyed darkness and produced light in the first *yāma* of the night.

Then Bodhisattva, with his mind thus composed, purified, cleansed brightened, devoid of sin, beyond pain, present in gentle work, immobile on the middle *yāma* of the night, effected his mind tending to the realisation of the memory, wisdom, vision and knowledge of the previous existences, and bent his mind to it, and remembered the various previous existences of himself and of other beings. Thus– (he remembered) one birth, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred births, a thousand births, a hundred thousand births, many hundreds of thousands of births, even a *koṭi* births, even a hundred *koṭi* births, even a *koṭi nayuta* births remembered many *koṭi* thousand births, many *koṭi* hundred thousand births, many *koṭi nayuta* hundred thousand births, upto the *kalpa* of destruction, the *kalpa* of creation, the *kalpa* of destruction and creation, many *kalpas* of destruction and creation– here I was with such and such a name, with such and such a family name, with such and such a caste, with such and such a class, such and such food, such and such span of life, lasting for such a long

time, experienced such joys and sorrows. Falling from there, I was born here falling form there, born here– thus he remembered the previous existences of himself and other beings, according to his nature and description in many ways.

Then Bodhisattva, his mind thus composed, purified, cleansed, brightened, devoid of sin, beyond pain, present in gentle work, immobile, in the final *yāma* of the night, at the moment of daybreak, at the time of the morning drum-beat, effected his mind leading to the realisation of the wisdom, vision and religion of the destruction of evil, arising out of the annihilation of all pains, and bent his mind to it. This occurred to him : "Alas, this world is indeed miserable, that which is born, grows old, dies, falls and is reborn. It does not know the way out from this terrible and unalloyed mass of pain, old age, disease and death. Alas, it does not know the way to end this terrible and unalloyed mass of pain, of all the old age, disease and death."

Then this occurred to Bodhisattva : "Due to the existence of what do old age and death occur? What is the cause of old age and death?" This occurred to him : "Old age and death occur if there is birth, birth is the cause of old age and death."

Then this again occurred to Bodhisattva : "Due to the existence of what does birth occur? What is the cause of birth?" This occurred to him : "Birth occurs if there is existence, is the cause of birth."

Then this occurred to Bodhisattva : "Due to the existence of what does existence occur? What is the cause of existence?" Then this occurred to him : "Existence occurs if there is attachment. Attachment is the cause of existence."

Then this occurred to Bodhisattva : "Due to the existence of what does attachment occur? What is the cause of attachment?" This occurred to him : "Attachment occurs due to the existence of desire. Desire is the cause of attachment."

Then this occurred to Bodhisattva : "Due to the existence

of what does desire occur? What is the cause of desire?" This occurred to him : "Desire occurs due to the existence of sensation, sensation is the cause of desire."

Then this occurred again to Bodhisattva: "Due to the existence of what does sensation occur? What is the cause of sensation?" This occurred to him : "Sensation occurs due to the existence of touch, touch is the cause of sensation."

Then this occurred again to Bodhisattva: "Due to the existence of what does touch occur? What is the cause of touch?" This occurred to him : "Touch occurs due to the existence of the six senses, the six senses are the cause of touch."

Then this again occurred to Bodhisattva : "Due to the existence of what do the six senses occur? What is the cause of the six senses?" This occurred to him : "The six senses occur due to the existence of the name and the form, the name and the form are the causes of the six senses."

Then this again occurred to Bodhisattva : "Due to the existence of what do the name and form occur? What is the cause of name and form?" This occurred to him : "The name and the form occur due to the existence of knowledge, knowledge is the cause of the name and the form."

Then this again occurred to Bodhisattva : "Due to the existence of what does knowledge occur? What is the cause of knowledge?" This occurred to him : "Knowledge occurs due to the existence of condition, condition is the cause of knowledge."

Then this again occurred to Bodhisattva : "Due to the existence of what do conditions occur? What is the cause of conditions? This occurred to him : "Conditions occur due to the existence of ignorance, ignorance is the cause of conditions."

Thus, O Bhikṣus, this occurred to Bodhisattva : "Ignorance is the cause of conditions, conditions are the cause of knowledge, knowledge is the cause of the name and the form, the

name and the form are the causes of the six senses, the six senses are the cause of touch, touch is the cause of sensation, sensation is the cause of desire, desire is the cause of attachment, attachment is the cause of existence, existence is the cause of birth, birth is the cause of old age, death, sorrow, laments, pain, dejection and perturbation. Thus there is the production of mass of great and unalloyed pain. Production is production."

Thus, O Bhikṣus, to Bodhisattva in the previously-heard religions, there appeared knowledge through the repeated fundamental mental comprehension, there appeared vision, there appeared knowledge, there appeared intelligence, there appeared wisdom, there appeared intellect, there appeared light. Due to the non-existence of what do old age and death not occur, the prevention of what leads to the prevention of old age and death? This occurred to him : "If there is no birth, there is no old age or death, the prevention of birth leads to the prevention of old age and death."

Then this again occurred to Bodhisattva : "Due to the non-existence of what does birth not occur, what leads to the prevention of birth?" This occurred to him : "If there is no existence, there is no birth, prevention of existence leads to the prevention of birth."

Then this again occurred to Bodhisattva : "Due to the non-existence of which etc. (upto) conditions do not occur, the prevention of what leads to the prevention of conditions?" This occurred to him : "If there is no ignorance, there are no conditions, the prevention of ignorance leads to the prevention of conditions. The prevention of conditions etc. (up to) the prevention of birth leads to the prevention of old age, death, sorrow, lamentation, pain, dejection and perturbation. In this way, the great, unalloyed mass of pain is prevented."

Thus, O Bhikṣus, to Bodhisattva in the previously unheard of religions, there appeared knowledge through repeated fundamental mental comprehension, there appeared intellect, there appeared wisdom, there appeared light. Thus, I know full well, O Bhikṣus, at that time, that this is pain. I know full well, this is the origin of evil, this is the prevention of evil, this is the conduct that prevents evil. This is the evil of desire, this is the evil of existence, this is the evil of ignorance, this is the evil of vision. Here the evils are totally prevented. Here the evil is totally annihilated. I know full well this is ignorance, this is the origin of ignorance, this is the prevention of ignorance, this is the conduct that prevents ignorance. Here ignorance is totally and entirely annihilated, and soon I knew, these are conditions this is the origin of condition, this is the conduct that prevents conditions. I know full well this is knowledge, this is the origin of knowledge, this is the prevention of knowledge, this is the conduct that prevents knowledge. I knew full well, this is name and form, this is the origin of name and form, this is the prevention of name and form, this is the conduct that prevents name and form. I knew full well, these are the six senses, this is the origin of the six senses, this is the prevention of the six senses, this is the conduct that prevents the six senses. I knew full well, this is touch, this is the origin of touch, this is the prevention of touch, this is the conduct that prevents touch. I knew full well this is sensation, this is the origin of sensation, this is the prevention of sensation, this is the conduct that prevents sensation. I knew full well this is desire, this is the origin of desire, this is the prevention of desire, this is the conduct that prevents desire. I knew full well this is attachment, this is the origin of attachment, this is the prevention of attachment, this is the conduct that prevents attachment. I knew full well this is existence, this is the origin of existence, this is the prevention of existence, this is the conduct that prevents existence. I knew full well this is birth, this is the origin of birth, this is the prevention of birth, this is the

conduct that prevents birth. I knew full well this is old age, this is the origin of old age, this the prevention of old age, this is the conduct that prevents old age. This is death, this is the origin of death, this is the prevention of death, this is the conduct that prevents death. These are sorrow, lamentation, pain, dejection and perturbation. Thus I knew full well the origin of this great unalloyed mass of pain upto its prevention. I knew this is pain, this is the origin of pain, this is the prevention of pain, this is the conduct that prevents pain.

Thus, O Bhikṣus, at the final *yāma* of the night, at the moment of daybreak, at the moment of the morning drumbeat, Bodhisattva, the Man, the Good Man, the Superman, the Great Man, the Bull of a Man, the foremost Man, the Valiant Man, the Tranquil Man, the Knowing Man, the Lotus among men, the White Lotus among men, the supreme and superior Man, the Charioteer who dominates over men, with this kind of noble knowledge, combining in a single mind and vision all that is to be known, understood, attained, seen and experienced, with intellect, attained the Supreme proper *Sambodhi* and acquired the three sciences.

Then, O Bhikṣus, the gods said : "Sirs, strew flowers. The Lord has attained perfect Enlightenment." The Devaputras, who had seen the previous Buddhas, and who were assembled there, said : "Do not strew flowers, Sirs, until the Lord exhibits signs. Previous Perfectly Enlightened Ones too, created signs and made supernatural signs."

Then, O Bhikṣus, Tathāgata, knowing these Devaputras to be perplexed, rose to the sky to the height of seven palm trees, and remaining there, proclaimed this *gāthā* :

"The path is broken, the dust controlled, the evils are dried up and do not pour forth any more. The path is broken, this is said to be the end of pain." //1//

Then the Devaputras strewed divine flowers on Tathāgata. He was covered up to the knees with divine flowers.

Thus, O Bhikṣus, when Tathāgata attained Perfect Enlightenment, obscurity and darkness departed, desireds were refined, the vision was altered, pains were upset, dents were removed, knots were untied, the banner of pride was thrown down, the banner of *Dharma* was raised, the evil propensities laid open, the truth of *Dharma* was known, the true goal was understood, the sphere of religion was known, the mass of creatures was established, the category of beings fixed in truth was praised, the category of beings fixed in falsehood was deprecated, the category of beings undetermined was comprehended[1], the senses of the beings ware established, the conducts of the beings were known, the disease of beings was known, the use of the immortal medicine on the rising beings was successful, the Lord of Physicians was arisen, the Liberator from all pains and the Establisher in the happiness of *Nirvāṇa* was seated in the midst of the Tathāgatas, on the royal throne of the great religion of Tathāgatas, the entire totality of salvation was bound, he entered the city of omniscience, where all the Buddhas were assembled, unconfused in the comprehension of the spread of *Dharmadhātu*. In the first week, O Bhikṣus, Tathāgata remained seated on that Seat of Enlightenment : "Here I have attained Supreme Proper *Sambodhi*, I have put an end to the endless (cycle of) birth, old age, death and pain."

Subsequently, O Bhikṣus, when Bodhisattva had become omniscient, at that moment, in the directions in the entire Lokadhātu, all creatures in that instant and that second, became greatly delighted. All the Lokadhātus were illuminated with a great radiance. All the sky in the Lokāntarika region, dark, became suffused etc. as before. All the Lokadhātus along with the six states shook, trembled and shuddered. They trembled, trembled harder and harder. They moved, shook and shifted. They agitated, turned and turned harder. They sounded, resounded and echoed. They roared and

roared louder. All Buddhas uttered praise of Tathāgata for Perfect Enlightenment. They sent gifts of *Dharma* to him. With these gifts, the Trisāhasra Mahāsāhasra Lokadhātu was covered with many jewels. From those jewelled umbrellas, such a net of rays emanated that suffused the immeasurable innumerable Lokadhātus in the ten directions. In the ten directions, the Devaputras announced the happy news: "The Wise One among beings is arisen. The Lotus has bloomed in the lake of knowledge, unsmeared by the worldly religions. He will suffuse the cloud of great compassion all around and rain down on the abode of the Dharmadhātu. By causing the bursting forth of the shoot of human medicine at the rain of *Dharma*, from the seed of all good religions and the growth of the shoot of veneration, he is the donor of the fruit of salvation."

There it is said :

When the Lion among men, the Instructor who faces the opening the meditation, attained the threefold sciences along with the ten *balas* after vanquishing Māra along with his forces, the ten directions, along with many *koṭi* fields, quaked. //2//

Those previous Buddhas, who came desirous of *Dharma*, fell at his feet, and said : "Be not wearied. We are witnesses that you smashed such a terrible army with the force of intellect, virtue, power and valour." //3//

This Buddhas from *nayuta kṣetras* too, sent umbrellas: "Good and Great Man, you have vanquished the army of Māra. You have attained the wonderful state of immortality and non-grief; rain down at once the shower of good religion in the three worlds." //4//

Stretching out their arms in the ten directions the Best of beings, in a voice like that of the *kalaviṅka*, said : "The Enlightenment you have attained is pure, and like butter unto butter." //5//

Then, O Bhikṣus, the Kāmāvacara nymphs, knowing Tathāgata to have attained knowledge, completed his resolve (emerged) victorious in battle, vanquishing the enemy, Māra, with raised umbrella, banner and flag, (to be) valiant, a man endowed with victory, the Great Man, the supreme Physician, the Destroyer of the great dart, the Lion beyond fear, greed and thrill, the elephant with well-controlled and pure mind, the Physician devoid of the threefold vices, who had attained the threefold knowledge, the Adept, the one who had passed the fourfold sins, the Kṣatriya with a single jewelled umbrella, the Brāhmaṇa in the three worlds, who had abandoned evil deeds, the Mendicant who had split the scrotum of knowledge, the Śramaṇa who had left behind all attachments the Śrotriya whose pain has departed, a Hero whose banner was not upset, powerful, the Bearer of the ten *balas*, full of the gems of all religions like the ocean, and, facing the Seat of Enlightenment, praised Tathāgata in these *gāthās* :

"He sits at the root of the lordly tree, after vanquishing the army of Māra. (He is) unshakeable like the Meru, he speaks no nonsense out of fear. He has attained Enlightenment by charity, control and restraint for may *koṭi kalpas* and is ornamented by it today. //6//

"By these conducts, austerities, and penances for many *koṭi kalpas*, searching for Enlightment, he has put to shame Śakra and Brahmā. By him, clad in the armour of mercy and power for many *koṭi kalpas*, the pains are banished. Hence this golden light. //7//

"He has turned away and defeated the army of Māra by the power, force and valour of many *koṭi kalpas*. He has venerated for many *koṭi kalpas* the Lords of sages with meditation, intuition and knowledge. Hence he is venerated today. //8//

"He has, by amassing hundreds of intellects for many *koṭi*

kalpas ruled over *koṭis* of beings : hence he has attained *Bodhi* quickly. He has vanquished Skandhamāra, Mṛtyumāra and Kleśamāra, he has vanquished Devaputramāra. Hence, he has no grief. //9//

"He is the God of gods, worthy of worship in the three worlds, he is the field of the seekers of virtue, he is the donor of the fruit of immortality. He is the supremely Venerable One, portent appearing on the right. There is no destruction for the Supreme One who has attained supreme *Bodhi*. //10//

"A radiance emanates from him, it suffuses many *koṭi* fields, the moon and the sun are eclipsed by it and darkness becomes light. He is the Handsome One, the Excellent One and the Noble One, adorned with good signs, the well-wisher, worthy of worship in the three worlds. //11//

"He has pure vision, and sees everything, the Self Born, the fields, the bodies of beings, (their) minds and consciousness. He has pure hearing and hears the endless sounds, the divine and human sounds, the sounds of the Jinas, the sounds of *Dharma*. //12//

"He has a wide tongue, the sweet voice of the *kalaviṅka*; we will hear *Dharma* from him, immortal and tranquil. His mind is not agitated on seeing the army of Māra, nor does the Wise One rejoice on seeing the hordes of gods. //13//

"He did not vanquish the army of Māra with weapons or arrows. He conquered that wicked wrestler with truth, austerities and penances. He moved not from his seat, nor did his body shake; he had no affection nor vice then. //14//

"A great gain has been obtained by those men, in compassion, who have heard *Dharma* from you, and comprehended it. The virtue in praising you, O Jina, O Mass of virtues, is that we will soon be as you are, O Moon amongst men! //15//

"Attaining *Bodhi*, the Leader and the Bull amongst men, after shaking the *nayuta* fields and vanquishing Māra, speaks this *gāthā* in the voice of Brahmā, in the voice of the *kalaviṅka's* call. //16//

" 'The result of virtue is joy, that pushes aside all the pains; the resolve of a virtuous man succeeds, and he quickly reaches *Bodhi* after destroying Māra, and goes to the tranquil path made cool with *Nirvṛti*. //17//

" 'Therefore, be not satiated with virtuous deeds; hearing the immortal *Dharma* who is satiated in this world? Sojourning in the lonely woods, who is satiated in this world? Which creature is not satisfied with the achievement of purpose?' //18//

Stretching out his arms, Bodhisattva said : "After rendering worship, go to your own fields." Everyone, after worshipping Tathāgata's feet, went away with various marvels, each to his own field. //19//

"Seeing the terrible condition of the Namucis and the light sport of Sugata, the creatures, comprehending an incomparable mind for the Enlightenment, (thought) : "We will reach immortality after defeating Māra with his force." //20//

As Tathāgata sat on the throne under the *Bodhi* tree, O Bhikṣus, after attaining Enlightenment, at that moment, there occurred immeasurable sports of Buddha, which are not to be easily determined even in *kalpas*.

There it is said :

"This earth became level as the palm of a hand, the lotuses bloomed with the network of rays, hundred thousand gods bowed to the Seat of Enlightenment; this was the first sight seen by the One with a lion's roar. //21//

Hundreds of trees on the Trisāhasra bowed to the Seat of Enlightenment, and so did the great mountains, not the Lord of mountains, Meru, alone. Having attained the ten *balas*, Brahmā and Śakra bowed, the Lion amongst men played at the Seat of Enlightenment. //22//

Hundreds of thousands of rays illuminated his body and

soul, the Supreme Jina suffused the fields, and the three evil states were appeased. At that moment of bliss, the evils were purified, no hardness of heart nor pride nor vice beset any being. //23//

This, too, was the sport of the Lion amongst men on his throne, that there was a divine glow of the moon, the sun, gems, fire and lightning, but the rays of radiance did not burn nor overwhelm, nor did any world see the head of the Instructor. //24//

This too, was the sport of the Lion amongst men on his throne, that the entire earth shook at the touch of his palm, by which the army of Namuci fluttered like cotton wool, and Namuci took an arrow and drew marks on the earth. This, too, was the sport of the Lion amongst men on his throne. //25//

NOTES

1. The category of creatures ......:
   There are three *rāśis* or groups or categories of human being (1) *mithyātvaniyata - rāśi*, i.e., the category fixed in falsehood, permanently unable to know the doctrine; (2) *samyaktva - niyatarāśi*, i.e., the category fixed in truth, who will get to know the doctrine with or without Buddha's preaching; and (3) *aniyata-rāśi*, i.e., the undermined category which will learn the doctrine if it is preached to them.

Chapter XXIII

THE COMMENDATION

THEN the Śuddhāvāsakāyika Devaputras circumambulated, and strewing showers of powdered divine sandal on him, praised him in these appropriate *gāthās* :

"The Light of the world, the Lord of the world, the Illuminator, is risen the Giver of sight to the blinded world, the Victor in battle. //1//

"You have vanquished in battle, your purpose is satisfied with virtue. Complete with the white *Dharma*, you will satisfy the world. //2//

"Having crossed the mire, Gautama, free from vices, stands on the ground. Arising, he will cause the other beings to cross the great flood. //3//

"You are arisen, O Being of great intellect, Peerless in the World, unsmeared by worldly attributes like the lotus in water. //4//

"This world has been sleeping for a long time, enveloped in darkness. You can arouse it, with the lamp of intellect. //5//

"In this world, long ailing, suffering from pain and disease, you are arisen, the King of Physicians, Healer of all diseases. //6//

"When you are arisen, O Lord, the evils are appeased, and men and gods are delighted. //7//

"O Gentle One! O Foremost of men! These who see you never fell into evil states in a thousand *kalpas*. //8//

"The wise and the healthy listen to *Dharma* from you, and become adept, profound and free from bonds. //9//

"They are all freed quickly, breaking the bonds of pain, and attain the auspicious and excellent fruit, and (go) beyond addiction. //10//

"They are worthy of worship on earth, acceptors of sacri-

fice. The offerings given to them are not trivial, and (are) the cause of *nirvāṇa* of beings." //11//

Thus, O Bhikṣus, the Śuddhāvāsakāyika Devaputras praised Tathāgata, and stood to one side with folded hands, saluting Tathāgata, with folded hands.

Then, O Bhikṣus, the Ābhāsvara Devaputras[1], worshipping Tathāgata seated on the Seat of Enlightenment with various divine flowers, incense, scents, garlands, unguents, umbrellas, banners and flags, and circumambulating him three times, praised him in these *gāthās* :

"O Sage of profound intelligence and sweet voice, with the voice of Brahmā, with the excellent melodious voice of a Muni, of supreme enlightenment, who has attained the ultimate objective, adept in all voices, we bow to you. //12//

"You are the Saviour, you are the Lamp, you are the Refuge, you are the Lord in the world, with mercy and benevolence in your heart. You are the foremost Physician, who removes the dart, you are the supremely Good Healer. //13//

"When you were seen with Dīpaṅkara, you gave the clouds of benevolence and mercy. O Lord, release the flow of immortality, assuage the pain of gods and men. //14//

"You are the unsmeared lotus in the three worlds, you are like the Meru, unmoving, unshakeable. You are adamantine in firm resolve, you are the moon, bearing the foremost of virtues. //15//

Thus, O Bhikṣus, the Ābhāsvara gods, thus praising Tathāgata, stood to one side, bowing to Tathāgata with folded hands.

Then the Brahmakāyika gods such as Subrahmadevaputra, covering Tathāgata seated at the Seat of Enlightenment, with a net of rays form many *koṭi nayuta* hundred thousand gems and jewels, and circumambulating him three times, praised him with these appropriate *gāthās* :

"We salute with (bowed) heads, you who are of auspicious and pure intellect, bearing glow and radiance, bearing thirty-two excellent signs, endowed with memory, intelligence, virtue and knowledge, and an untiring worker. //16//

"We bow to you, clean and pure, devoid of the three kinds of impurities, renowned in the three worlds, adept in the three sciences, bestower of the vision of the threefold salvation, three-eyed and pure. //17//

"You are freed from the sins of Kali, are of restrained mind, with mercy and compassion you are arisen for the sake of the world, you are a Muni, arisen happily with tranquil mind, Deliverer from doubts, engaged in indifference. //18//

"You have arisen with penances and austerities, for the sake of the world, adept in the practice of your own pure conduct, the seer of the fourfold truths, engaged in salvation, free (yourself), you free the rest of the world. //19//

"Strong and powerful, Namuci came here, (but) was vanquished by your intellect, vigour and benevolence. You have attained the supreme state of immortality, we bow to you, the Victor over the army of the sly one." //20//

Thus, O Bhikṣus, the Brahmakāyika gods such as Subrahmā Devaputra, praising Tathāgata with these *gāthās*, stood to one side, bowing to Tathāgata with folded hands.

Then the sons of Māra on the white side approached Tathāgata. Approaching him, they covered Tathāgata with an avenue of great jewelled umbrellas, they praised Tathāgata in these appropriate *gāthās* :

"Seeing your immense power, the terrible army of Māra, that army of Māra was vanquished in a moment by your great splendour. You did not rise, your body was not terrorised, nor did you speak a word. We bow to you, revered in all the worlds, the Muni Sarvārthasiddha. // 21 //

"Many *koṭi* thousand *nayuta* Māras, like the sands of the Gaṅgā, could not move or shake you from the excellent *Bodhi* tree. Many *koṭi* thousand *nayuta* sacrifices like the sands of

the Gaṅgā were performed by you, present at the *Bodhi* tree; therefore you radiate today. //22 //

"You abandoned your dearest wife, your beloved children, maidservants and servants, gardens, cities, countries, provinces, kingdoms along with the inner quarters, hands, feet, heads, eyes and tongue — in practising the conduct of supreme *Bodhi*. Therefore you radiate today. //23//

"Whatever words you have spoken many times (that) : "I will be Buddha and rescue many *koṭi nayuta* beings carried away in the ocean myself clad in the armour of meditation, intellect and knowledge of the senses, in the boat of good religion", that you have fulfilled, your vow; you will rescue the beings. //24//

"Praising the virtuous Bull among speakers, the Bestower of vision to the world, all of us, eager and delighted, pray for omniscience. Attaining the supreme incomparable *Bodhi*, praised by the Buddhas, and thus vanquishing the assembly of Māra, we will attain omniscience." //25//

Thus, O Bhikṣus, the sons of Māra, praising Tathāgata, stood one side, bowing to Tathāgata with folded hands.

Then the Paranirmitavaśavartin Devaputra, surrounded and preceded by many hundred thousand Devaputras, strewed lotuses the colour of *jāmbūnada* gold on Tathāgata, and praised him before him with these *gāthās* :

"Unharrassed, unperturbed, speaker of truth, devoid of *tamas* and *rajas*, travelling the path of immortality, you deserve unrivalled glory in heaven and on earth. You possess excessive lustre, memory, and intelligence, you are satiated with (bowed) head. //26//

"You produce pleasure, you are the victor in battle, you destroy dust and dirt, you delight gods and men with clear speech. Your excellent and large body is irradiated with light; conquer this world like the Lord of gods and men. //27 //

"You destroy the enemy hordes, you are adept in excellent conduct, you are beloved of men and gods, you attain excellent intelligence, you bestow conduct on others. Let those excellent intelligence groam this path in reaching the ten *balas*. //28//

"You abandoned the common lives and the great but false pains. You brought gods and men into your discipline, according to intelligence. You roam the four quarters like the moon in the sky. Best Refuge, be you the eye in this world, in the three worlds. //29//

"You are beloved of men and gods, but you are not troubled by the objects of senses. You enjoy love of the auspicious, devoid of the love of desires. You are the Seer of time in the assembly; there is more equal to you in the three worlds; you are the Lord, the Path, the Refuge in this world." //30//

Thus, O Bhikṣus, the Paranirmitavaśavartin Devaputras preceded by Vaśavartin Deva, after praising Tathāgata, stood to one side, saluting Tathāgata with folded hands.

Then the Devaputra Sunirmita, surrounded and preceded by hordes of gods, covered Tathāgata with many jewels and silks, and before him, praised him with these *gāthās* :

"You have appeared, O Light of *Dharma*, Destroyer of the threefold impurities, the Destroyer of deluded vision and ignorance, full of modesty and majesty. Placing these people engaged on the false path, in immortality, you are arisen on this earth, venerated and honoured in heaven and on earth. //31//

"You are the Physician, Good Healer of that which gives false happiness, troubled vision, mass of ignorance and previous repentence. You cure all the diseases of the embodied, by the path of the previous Jinas. Therefore you are the Foremost Physician, O Leader, you roam the earth. //32//

"The rays of the moon and the sun by their light, nor gems, nor fire, nor the lustre of Śakra and Brahmā, do not radiate before the Majestic One. You who produce the light

of intellect, who produce lustre, full of radiance and majesty, your kin before you, the Extraordinary One, salute with (bowed) head. //33//

"You are the Leader, the speaker of (what is) the truth and (what is) the untruth, sweet-spoken, restrained, of tranquil mind, the Teacher, you instruct those worthy of instruction in the assembly of men and gods. I worship Śākyamuni, the Foremost of men, venerated by gods, and men. //34//

"You are wise, you are the foremost speaker of wisdom, you inform the three worlds, you instruct the three sciences and the threefold salvation, which remove the threefold impurities. O Sage! You know what is good and what is evil, according to intelligence in (your) discipline. I bow to you, Extraordinary One, in the Trisāhasra, revered in heaven and on earth." //35//

Thus, O Bhikṣus, the Devaputra Sunirmita, praising Tathāgata along with his retinue, stood to one side, saluting Tathāgata with folded hands.

Then the Devaputra, Saṃtuṣita, along with the Tuṣitakāyika gods, approached Tathāgata. Approaching, he covered Tathāgata seated at the Seat of Enlightenment with a great net of divine cloth, and in front of him, praised him with these *gāthās* :

"When you dwelt in the Tuṣita abode, you instructed the generous religion there. That instruction is not interrupted, the sons of gods, will practise *Dharma*. //36//

"We are not satiated with seeing (you), (none) gains satiety listening to *Dharma*. You are the Ocean of virtues, the Lamp of the world, we bow to you with our (bowed) heads and our hearts. //37//

"When you moved about in the Tuṣita abode, all evil was appeased. As you sit at the *Bodhi* tree, the pains of the world are allayed. //38//

"That due to which you attained generous *Bodhi*, defeating Mara, that promise has been fulfilled by penance; turn at one the Generous Wheel. //39//

"On many direction, thousands of creatures, engaged in *Dharma*, will listen to *Dharma*. Turn the Generous Wheel, at once, and release the thousands of creatures in the worlds." //40//

Thus, O Bhikṣus, the Devaputra Saṃtuṣita, along with his retinue, stood to one side after praising Tathāgata, bowing to Tathāgata with folded hands.

Then the Suyāma gods led by the Devaputra Suyāma, approached Tathāgata. Approaching, they worshipped Tathāgata seated on the Seat of Enlightenment with many flowers, incenses, scents, garlands and unguents and praised him in front with these appropriate *gāthās* :

"There is none equal to you, where is one superior (to you) in conduct, meditation and intellect? You are adept in deliverance and salvation, we salute Tathāgata with (bowed) head. //41//

"Seeing the wonderful marvels that were performed at the Seat of Enlightenment by the gods, (we know) no one else could deserve them but you, worshipped by gods and men. //42//

"You are not arisen in vain, that for which you have practised much difficult tasks, you have defeated the Sly One along with his forces, and attained supreme *Bodhi*. //43//

"The ten directions are illuminated, the three worlds are irradiated, by the leap of intellect. You will remove the darkness and bestow supreme vision to the world. //44//

"You are praised for many *kalpas*, there is no end to your praises like pores of hair; Ocean of virtues, renowned in the world, we salute you, Tathāgata, with (bowed) head." //45//

Thus the gods led by the Devaputra Suyāma praised Tathāgata, and stood to one side, saluting Tathāgata with folded hands.

Then Śakra the King of gods along with the Trāyastriṃśakāyika gods, worshipped Tathāgata with circles of many flowers, incenses, lamps, scents, garlands, unguents, powders, clothes, umbrellas, banners and flags, and praised him with these *gāthās* :

"O Sage! You are infallible, irreproachable, always firm like the Meru. (Your) lustre of knowledge, enhanced with the radiance of virtue is pronounced in the direction. O Sage! The hundred thousand Buddhas praise you, the Special Being who defeated the forces of Māra at the *Bodhi* tree. //46//

"Producer of conduct, knowledge, meditation and intellect, the Banner of wisdom, the Destroyer of old age and death, the Foremost Physician, Bestower of vision to the world, devoid of the threefold impurities and sins, with tranquil senses, tranquil mind, O Sage, we approach you for refuge, O Foremost of the Śākyas, the King of *Dharma* in the world. //47//

"He practised *Bodhi* equal to infinity, he appeared from heroism and forbearance, (possessing) *prajñābala*, *upāyabala*, *maitrabala*, *Brahmabala*, and *puṇyabala*. He has powers equal to infinity, departed for *Bodhi*. The Being possessed of ten *balas* is at the Seat of Enlightenment today. //48//

"Seeing the army of innumerable creatures, the gods were frightened and terrified. But the King of Śramaṇas at the Seat of Enlightenment was not troubled. He was not afraid of them, nor did his body stir. Struck by his hand, the army of Māra, shaken with a heavy weight, was vanquished. //49//

"Just as you attained *Bodhi* previously on the throne, so have you been enlightened; there is none equal or similar to or different from you. You attained equal mind, equal consciousness, omniscience and forbearance. Therefore, you should be the field of virtues in the world, O Self-born, O Supreme in the world!" //50//

Thus, O Bhikṣus, Śakra the King of gods, along with the

Trāyastriṃśa Devaputras, praised Tathāgata and stood to one side, saluting Tathāgata with folded hands.

Then the four Mahārājās along with the four Mahārājākāyika Devaputras approached Tathāgata. Approaching, they paid homage to Tathāgata with divine singing and music, carrying garlands of *atimuktaka*, *campaka*, *sumanā*, *vārṣika* and *dhānuskāri*, surrounded by a hundred thousand divine nymphs, and praised him in these appropriate *gāthās* :

"Sweet-spoken, attractive-voiced, delightful as the moon, with a pleasant mind, a smiling face and a wide tongue, causing great affection, O Sage, we bow to you. //51//

"Whatever voices and calls are there in the entire world, sweet and beloved to men and gods, your lovely voice, released, overcomes all uttered voices. //52//

"He eschews passion, vices, delusions and pairs, causes superhuman and pure pleasure. All noble persons with unsullied minds, listen to *Dharma* and attain salvation. //53//

"You do not disdain the ignorant in the world, nor are you vain with the pride of knowledge. You are neither arrogant, nor humble, like a mountain well-established in the world. //54//

"Here men have attained a great gain, that a being such as you is born in the world. The Goddess of fortune is the bestower of the *padma* treasure, you will bestow *Dharma* on all the world. //55//

Thus praising Tathāgata seated on the Seat of Enlightenment, the Mahārājākāyika gods led by the four Mahārājās, stood to one side, saluting Tathāgata with folded hands.

Then the Antarikṣa gods, came to Tathāgata to pay homage to Perfect Enlightenment, and adorning the entire firmament with nets of jewels, nets of bells, jewelled umbrellas, jewelled flags, jewelled silken clothes, jewelled crowns, many pearl necklaces, flower garlands and the crescents carried

by gods, (showing) half their bodies, offered it to Tathāgata. Offering it, they praised him in front of him with these *gāthās* :

"O Sage! We dwell in heaven and observe the conduct of creatures on earth. Seeing your conduct, O Pure Soul, we observe no error in your single-mindedness. //56//

"Those Bodhisattvas who have come to pay homage, those leaders of men fill up the sky, and there is no harm to the sky, they are one with the sky. //57//

"They rain down flowers from the firmament, the Mahāsāhasra is rendered insignificant. Those fall endlessly on your body as rivers enter the ocean. //58//

"We see the umbrellas and the crowns, the necklaces, the garlands of *campaka* flowers, the chains, the moons and crescents gods throw down, without predisposition. //59//

"There is no space even for a (stand of) hair, the entire firmament being filled with gods. They worship the foremost of the bipeds, there is no pride nor surprise in you." //60//

Thus the Antarikṣa gods, praising Tathāgata seated at the Seat of Enlightenment, stood to one side, saluting Tathāgata with folded hands.

Then the Bhauma gods in the worship of Tathāgata, cleaning, smearing, sprinkling with scented water, strewing with flowers all around and covering the earth with silken cloths, offered it to Tathāgata. And they praised him with these *gāthās* :

"The Trisāhasra is unpierceable and firm like adamant; he stands at the Seat of Enlightenment in adamantine state. 'Here my skin and flesh, bones and marrow may wither away, but I will not rise from here without attaining *Bodhi*.' //61//

"If, O Lion amongst men, you did not place (yourself) on the Trisāhasra, free from destruction, it would have been smashed to atoms, such a terrible force came, O Bodhisattva, that the *koṭi* fields trembled under their step. //62//

"The noble gods of the earth have attained a great gain that the Supreme Being walked the earth, where every grain of dust was illuminated. The Trisāhasra is worthy of worship, what of your body? //63//

"The hundred thousand below the mass of water and those who survive on earth in this world, all of us bear the Trisāhasra earth, we give it all to you, enjoy it as you please. //64//

"Wherever you stand, walk, or sleep, whoever the sons of Sugata and the Śrāvakas of Gautama that speak of *Dharma* or whoever hears them, then we bring to the good religion and to *Bodhi*." //65//

Thus, the Bhauma gods praising Tathāgata seated at the Seat of Enlightenment, stood to one side, saluting Tathāgata with folded hands.

NOTES

1. Ābhāsvara Devaputras : One class of gods (usually the third) in the second *dhyānabhūmi* of the Rūpāvacara gods.

Chapter XXIV

TRAPUṢA AND BHALLIKA

THUS, O Bhikṣus, Tathāgata, perfectly enlightened, praised by the gods, without breaking the *paryaṅka* position, looked on the lordly tree with unblinking eyes. In the meditation Prītyāhāra, experiencing pleasure, he passed seven nights under the *Bodhi* tree.

Then, at the end of a week, the Kāmāvacara Devaputras approached Tathāgata, carrying ten thousand pitchers of scented water. The Rūpāvacara gods, too, approached Tathāgata carrying ten thousand pitchers of scented water. Approaching, they bathed the *Bodhi* tree and Tathāgata with scented water. Innumerable gods, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍa, Kinnaras and great serpents smeared their own bodies with the scented water falling from Tathāgata's body. And they projected their thoughts to the supreme proper Enlightenment. Those Devaputras and others were beyond the fragrance of that scented water even when they entered into their own abodes, and produced no craving for that scent. By that excess of joy, originating from the conception of the honour of Tathāgata, they were not liable to turn back from the supreme proper Enlightenment.

Then, O Bhikṣus, the Devaputra named Samantakusuma, arrived at that assembly. He fell at Tathāgata's feet and said to Tathāgata with folded hands: "What, O Lord, is the *samādhi* endowed by which *samādhi* Tathāgata sojourns seven nights without breaking the *paryaṅka* posture?" Thus addressed, O Bhikṣus, Tathāgata said to the Devaputra : "O Devaputra! This is the *samādhi* named Prītyāhāra endowed by which *samādhi*, Tathāgata sojourns seven nights without breaking the *paryaṅka* posture."

Then, O Bhikṣus, the Devaputra Samantakusuma addressed Tathāgata in this *gāthā :*

"I bow to the feet of the Majestic One, whose feet are marked with chariot-wheels, who is of the radiance of the petals of the lotus with a thousand petals, whose feet are rubbed by the crowns of the gods." //1//

Bowing to the feet of Sugata, the delighted Devaputra uttered these (words) that removed doubt and produced tranquillity in men and gods. //2//

"O Producer of delight in the Śākya clan, Destroyer of passion, vice and delusion, remove doubts of men and gods. //3//

"What is the reason that the Daśabala Jinas, being enlightened with illimitable omniscience, (remain) for a week on the Mahimaṇḍa, and do not break the *paryaṅka* posture? //4//

"What,O Pure-eyed, Lion amongst men, do you, gazing with unblinking eyes for seven days, see, with eyes like blooming lotuses? //5//

"Is this your vow, or of all the Lions amongst speakers, that the *paryaṅka* posture is unbroken for a week under the lordly tree? //6//

"You who have the even and white teeth and fragrant mouth of a Daśabala, speak the true word, and delight men and gods." //7//

The Moon-faced one said to him : "Listen to me speak, O Son of gods! I will answer only a part of your question. //8//

"As the king who is anointed by his kinsmen in a place does not leave that place for seven days, that being the law for kings, similarly, the Daśabalas, too, are anointed at the state of the fulfilment of their vows; the Jinas on their seats on earth do not break the *paryaṅka* posture for a week. //9-10//

"Just as a hero looks on an enemy horde defeated and

annihilated, (similarly) they look on the destroyed pains at the seat of Enlightenment, even after Enlightenment. //11//

"Here your passions and anger, produced from delusions, having the aspect of enemies in the world, are destroyed and annihilated like the thief carrying off his spoils. //12//

"Here the hordes of the various types of pride and enmity have been destroyed by me. All the corruptions are departed and foremost knowledge is produced. //13//

"Here the worldly desire, the cause of evil, and the roaming ignorance born out of repentence, have been burnt by the adept fire of knowledge. //14//

"Here the deep-rooted fetter of "I" and "mine", of unbreakably hard knots, have been cut by me with the sword of knowledge. //15//

"Here the *skandhas* along with the *upādānas*, long present, deceitful and ending in destruction, have been understood by me with knowledge. //16//

"Here the passions of union, the false conceptions, established in the great hall, are uprooted totally by me, so that they are not known any more. //17//

"Here the forests of obstructions have been burnt by the fire of my religion. The fourfold delusions too have been burnt totally by me. //18//

"Here the necklace of arguments, strung on the strings of names, disadvantageous, is totally averted by the wonderous necklace of *Bodhyaṅgas*. //19//

"The five evil states, the sinful delusion and the thirty impurities as well as the forty sins have been destroyed by me on this seat on earth. //20//

"Sixteen uncontrolled things, eighteen elements on the Mahimaṇḍa, and the twenty-five distresses I have destroyed while here. //21//

"The twenty varieties of passion, the twenty-eight terrors on earth I have crossed here with vigour, power and valour. //22//

"Also have I well-conceived of the five hundred praises of Buddha. I have acquired the full hundred thousand religions. //23//

"Here I have burnt down totally to the roots the ninety-eight repentances, along with the shoots of rising up (of possession), with the fire of knowledge. //24//

"Desire and all doubts, that originate from paralysis of vision and have their roots in evil, the river of thirst with three branches has been dried up by the sun of knowledge. //25//

"Here your forest of pain has been cut down, consisting to hypocritical talk, including deceit, malice, vices, envy, etc., and burnt down by the fire of discipline. //26//

"Here the calumnies of the noble, the roots of quarrel, in the terribly evil states of attachment, have been vomited out by (the effect) of the emetic of superior knowledge. //27//

"Here I have obtained the end of weepings and wailings, grieving and lamentings, attaining the total knowledge, virtue and *samādhi*. //28//

"The sins, the knots of attachment, the sorrows, the darts, arrogance and folly have been vanquished by me attaining truth, justice and *samādhi*. //29//

"Here I have cut down entirely the forest of pain (with) trees of truth, whose roots are false purpose, with the axe of memory, and burnt them down with the fire of knowledge. //30//

"Here, the powerful and wicked Māra, who has brought the three worlds under his control, has been destroyed by me with the sword of knowledge, like the Lord of the giants by Indra. //31//

"Here thirst, which acts in thirty-two ways on the orb of the earth has been totally annihilated with the strong sword of intellect, and burnt by the fire of knowledge. //32//

"Here, your roots of pain, full of repentance, arising out of sorrow, have been totally uprooted by me with the tip of the plough of intellect and power. //33//

"Here, the eye of intellect, of the nature of the pure souls, has been purified by me with the great collyrium of knowledge, and the wide range of broken delusion. //34//

"Here, the ocean of births, turned into the four Dhātus[1], agitating with the ogre of vanity, with great thirst, has been dried up by me in the rays of the sun of memory and tranquillity. //35//

"Here, the great fire of passion, (arising out of) a bunch of wood of wordliness, dark with (the smoke of) ratiocination, blazing terribly, has been put out with the cool water of the pleasure of salvation. //36//

"Here, the clouds of repentances, with the lightning of desire and the thunder of ratiocination, has been totally blown away by me with the force of wind of valour and power. //37//

"Here, the enemy, agitation of mind, who is devoted to existence, has been killed by me with the strong sword of intellect,attaining the pure *samādhi* of memory. //38//

"Here, the powerful army of Namuci, carrying banners, arrogant with its elephants, horses and chariots, evil looking, has been vanquished (by me), attaining benevolence. //39//

"Here, the six horses of the senses, endowed with the five reins of virtue, ever arrogant, have been tied down by me, attaining auspicious *samādhi*. //40//

"Here, the end of obstructions to reconciliation, the quarrels, arguments etc. have been reached by me totally, by attaining the untroubled *samādhi*. //41//

"Here, all the cherished objects, internal and external, are exhausted. Attaining this *samādhi*, the false fancies are made empty. //42//

"Here, all the desired objects, human and divine, upto the end of existence, have been entirely forsaken by me, attaining this *samādhi* of non-return. //43//

"All the fetters of existence have been undone by me, attaining the threefold salvation here, by the power of intellect. //44//

"Here, on seeing the causes, I have defeated the three causes, the concepts of the eternal and the destructible, and the concepts of joy and sorrow in the self. //45//

"Here, I have cut down the system of works, all joys and the roots of the senses, under the lordly tree, by striking with non-eternality. //46//

"Here, the darkness of delusion, defiled and contaminated with arrogance and anger, has been dispelled in the field of the long-lasting obscurity illuminated by the sun of knowledge. //47//

"Here, the ocean of births, with *makaras* in the form of passion and pride, waves in the form of thirst and desire, and crocodiles in the form of evil vision, has been crossed by the boat of valour and power. //48//

"Here, I have conceived of that which has been understood, that burns passion, enmity and delusion, the ratiocinations, of mind, like moths fallen into a forest fire. //49//

"Here, I have long traversed for innumerable *koṭi nayuta kalpas*, the path of births, wearied, rested and with the pains allayed. //50//

"Here, I have understood that which has not been attained by all the opponents– immortality for the good of the world, the end of old age, death, sorrow and pain. //51//

"Where the pains of mass and objects of sense, and the pain arising out of desire do not recur again, so have I approached the city of fearlessness. //52//

"Here, the great totality of internal enemies have been understood by me, and the abodes of existence have been once more captured and burnt down by me. //53//

"Here, I have understood that for which I have abandoned flesh, eyes, and many jewels for *koṭi nayuta kalpas*—for the sake of immortality. //54//

"Here, I have conceived of that which was understood by innumerable previous Jinas, whose sweet and beautiful tones are renowned in the world. //55//

"Here, I have understood that the world originating from dependence is empty, occurring momentarily in the mind like a mirage, like a city of the Gandharvas. //56//

"Here, I have the purified and excellent vision, by which I see all the elements like the fruits of trees placed in (my) palm. //57//

"I have attained here the memory of previous abodes, and the three sciences. I remember the innumerable *nayuta kalpas* as though awakened from a dream. //58//

"That by which the gods and men are illuminated, those holding opposing concepts are overturned, that ture essence of immortality has been drunk by me here. //59//

"That for which the benevolence of the ten *balas* is felt towards all creatures, that essence of immortality has been drunk by me, conquering with the force of benevolence. //60//

"That for which the compassion of the ten *balas* is felt for all creatures, that essence of immortality has been drunk by me, conquering with the force of compassion. //61//

"That for which the joy of the ten *balas* is felt for all the creatures, that essence of immortality has been drunk by me, conquerring with the force of joy. //62//

"That for which the indifference of the ten *balas* is felt for *nayuta kalpas*, the essence of immortality has been drunk by me, conquering with the force of indifference. //63//

"That which was drunk earlier by the Daśabalas, the previous Lions of Jinas, as innumerable as the sands of the Gaṅgā, that essence of immortality has been drunk by me here. //64//

"That which was spoken by me to Māra who came here along with his army, I will not break the *paryaṅka* posture without attaining the end of old age and death. //65//

"I have smashed ignorance with the blazing and hard thunder of knowledge, and attained the states of Daśabala, therefore, I will break the *paryaṅka* posture. //66//

"I have attained the status of Arhat, and totally eradicated evils. I have smashed the army of Namuci; therefore, I will break the *paryaṅka* posture. //67//

"I have broken down all the five doors to obstruction, and torn down the vine of desire. Hence, I will break the *paryaṅka* posture." //68//

Then that Moon amongst men, slowly arose from his seat, and seated on (another) excellent seat, accepted his great consecration. //69//

The hordes of gods bathed the Friend of the world, who had attained the ten *balas* and *pāramitās* with thousands of jewelled pitchers of variously scented waters. //70//

The *koṭi nayuta* gods, along with *nayuta* divine nymphs, worshipped him all around with thousand of musical instruments. //71//

Thus, O Devaputras, along with reasons, causes and primary cause, the Jinas do not break the *paryaṅka* posture on the seat on earth for a week. //72//

Thus, O Bhikṣus, Tathāgata, having, attained Enlightenment, remained on that seat for the first week : "Here I have attained the Supreme Proper *Sambodhi*, here I have brought to an end the supreme birth, old age, death and pain." In the second week, Tathāgata traversed with long strides, encompassing the Trisāhasra Mahāsāhasra Lokadhātu. In the third week, Tathāgata looked with unblinking gaze on the Seat of Enlightenment. "I have brought to an end the supreme birth, old age, death and pain, after attaining Supreme Proper *Sambodhi*." In the fourth week,

Tathāgata traversed with youthfully charming stride, encompassing (the area) from the eastern sea to the western sea.

Then the wicked Māra came to where Tathāgata was. Approaching, he said to Tathāgata : "Enter complete *Nirvāṇa*, my Lord, enter complete *Nirvāṇa*, Sugata. This is the time for the Lord to enter complete *Nirvāṇa*." Thus addressed, O Bhikṣus, Tathāgata said to the wicked Māra : "O Wicked One, I will not enter complete *Nirvāṇa* until the Sthavira Bhikṣus become controlled, enlightened, disciplined, adept, learned in many sciences, endowed with the knowledge of *Dharma* and auxilliary *Dharma*, able to contradict, themselves able to illuminate knowledge, as teachers, able to advise *Dharma* along the marvels, with purpose-producing opponents, refuting them with *Dharma*, satisfying purpose. O Wicked One, I will not enter complete *Nirvāṇa*, until Buddha, *Dharma*, *Saṃgha* and *Vaṃśa* are established by me amongst the people. Innumerable Bodhisattvas will not be predicted in the supreme proper *Sambodhi*. O Wicked One, I will not enter perfect *Nirvāṇa*, until the four assemblies become controlled, enlightened and adept in advising *Dharma* along with its marvels."

Then the wicked Māra, hearing these words, moved to one side, and stood, sorrowful, dejected and depressed with hanging head, tracing (marks) on the ground with (a piece of) wood, (thinking) : "He has subjugated my kingdom!"

Then the three daughters of Māra, Rati, Arati and Tṛṣṇā addressed the wicked Māra in these *gāthās* :

Why are you dejected, Father? If it is (because of) this man, we will bring him fettered like an elephant, with the bonds of passion. //73//

"Bringing him, we will quickly make him subject to you. . . .[2]" //74//

Māra said :

"The Arhat Sugata will not be subject to passion in the world. He has subjugated my kingdom, hence I grieve so much." //75//

Then they, out of feminine frivolity, not knowing the power of Tathāgata who has become Bodhisattva, not heeding the words of their father, sojourning in tremendous youth, in middle youth, approached Tathāgata in order to confuse him, and carried out all those feminine guiles. Tathāgata paid them no mind. Rather, they turned into ancient crones. Then they went to their father and said :

"You spoke truly, Father, (that) 'He is not to be taken with passion. I grieve so much because he has subjected my kingdom.' //76//

"If he had seen the beauty created by us for the destruction of Gautama, his heart would have broken. //77//

"Therefore, Father, change back our ancient bodies."

Māra said :

"I see no man in this world of the moving and the unmoving, who can change Buddha's decree. //78//

"Go at once and confess your transgression to the Muni. He will, if he so wishes, change back your old bodies." //79//

Then they went and begged Tathāgata's pardon : "Lord, forgive us our transgression, as of fools, as of deluded creatures, as of the unwise, the inept, the ignorant, that we thought the Lord could be taken!"

Then Tathāgata addressed them in these *gāthās* :

"You scratch the mountain with your nails, you dig iron with your teeth, you break the mountain with your head, if you seek to fathom the unfathomable. //80//

"Therefore, I forgive your transgression, Daughters. Why? Because this is the advancement of the noble discipline of *Dharma* that one looks on transgression as transgression, and advises its abstention in future."

In the fifth week, O Bhikṣus, Tathāgata sojourned in the abode of the Nāga King Mucilinda, in a week of tremendously

foul weather. Then Mucilinda, the Nāga king, emerged from his abode, and encircling Tathāgata's body seven times with his coils, covered him with his hoods : "May not the cold winds touch the Lord's body." From the eastern quarters, too, many other Nāga kings came, and encircling Tathāgata's body seven times with their coils, covered him with their hoods : "May not the cold winds touch the Lord's body." As from the eastern quarter, similarly from the southern, western and northern quarters, Nāga kings came, and encircling Tathāgata's body seven times with their coils, covered him with their hoods: "May not the cold winds touch the Lord's body." And those Nāga kings had never experienced before such pleasure as they had in the close proximity to Tathāgata's body for seven days and nights. Then at the end of the week, the Nāga kings, knowing the foul weather to be over, removed their coils from Tathāgata's body, and after worshipping Tathāgata's feet with (bowed) heads and circumambulating him three times, returned to their own homes. Mucilinda, the Nāga king, too, worshipping Tathāgata's feet with (bowed) head and circumambulating him three times, entered his own abode.

In the sixth week, Tathāgata went to the Goatherd's *nyagrodha* tree. Between the abode of Mucilinda and the Goatherd's on the bank of the river Nairañjanā, the *cārakas*, *parivrājakas*, old Śrāvakas, Gautamas, Nirgranthas, Ājīvakas etc. on seeing Tathāgata, said :

"Has Lord Gautama passed this week of unseasonably foul weather in sufficient comfort?"

Then, O Bhikṣus, Tathāgata said at that moment :

"Pleasant is the seclusion of the content, who has heard *Dharma*, who sees. Pleasant is the lack of harm to the restrained creatures on earth. //81//

"Pleasant is dispassion on earth and victory over sins. This is pleasantest in this human world." //82//

O Bhikṣus, Tathāgata saw the world burning and blazing with birth, old age, diseases, death, grief, lamentation, pain, dejection and tribulations. Then Tathāgata uttered this solemn pronouncement :

"This world is afflicted with (the senses of) sound, touch, taste, sight and smell; it is terrified, yet seeks more terror out of the desire of existence." //83//

In the seventh week, Tathāgata sojourned under the Tārayāṇa tree. At that time, two brothers from Uttarāpatha named Trapuṣa and Bhallika, merchants, wise and adept, were going from Dakṣiṇāpatha to Uttarāpatha with various goods, having made great profits, along with a great caravan, with five hundred full carts. They had two bullocks of good class named Sujāta and Kīrti. They had no fear of obstacles. Where other bullocks would not draw (carts), these two were harnessed. Where there was fear ahead, these two stood as though bound to a pillar. They were not to be driven, either, by the goad. They were to be driven by a lotus in the hand or by a garland of flowers. Near the Tārayāṇa tree, due to the influence of the goddess who lived in the Kṣīrika forest, all the carts stopped, and would not be drawn. The cloths covering all the parts of the carts were tattered and torn. The wheels of the carts sank in the earth up to the nave, and the carts could not be moved with all effort.

They were astonished and frightened : "What is the reason here, why have the carts stopped here?" They harnessed those two bullocks, Sujāta and Kīrti. Even they did not draw (the carts) although driven by lotuses in the hand or garlands of flowers. This occurred to them : "Undoubtedly there is something to fear ahead, so that even these two are not drawing (their carts)." They sent messengers ahead on horseback. The messengers on horseback returned. They said : "There is nothing to fear." The goddess too, showed herself and reassured them : "Do not be afraid." The two bullocks

drew the carts to where Tathāgata was, and the men saw Tathāgata, blazing like fire, adorned with the thirty-two signs of a great man, bright as the sun, radiant with majesty. Seeing him, they were astonished : "Is this Brahmā arrived here, or Śakra the King of gods, or Vaiśravaṇa, or the sun or the moon, or some mountain deity or some river deity?" Then Tathāgata showed his red robes. Then they said : "He is an ascetic, and dines at (proper) time. Is there anything (to offer him)?" (They) said : "There is honeyed paste and peeled sugarcane." They went to Tathāgata with honeyed paste and peeled sugarcane. Approaching, they worshipped Tathāgata's feet with (bowed) head, and circumambulating him three times, stood there. Standing to one side, they said to Tathāgata : "Accept, O Lord, this bowl of food out of compassion to us."

Then, O Bhikṣus, this occurred to Tathāgata : "It would not be good if I were to take it in my hands. How did the previous properly enlightened Tathāgatas take it?" He knew that it was in a vessel.

Thus, O Bhikṣus, knowing this to be the Tathāgata's mealtime, the four Mahārājas came from the four quarters, bringing four golden vessels, and presented them to Tathāgata : "Accept, O Lord, these four golden vesels out of compassion to us." But Tathāgata, knowing them to be unsuitable for a Śramaṇa, did not accept them. Then they brought four silver vessels, four made of *vaidūrya*, made of crystal, made of *musāragala*, made of emerald, then four made of all jewels. But Tathāgata, knowing them to be inappropriate for a Śramaṇa, did not accept them.

Then, O Bhikṣus, this occurred again to Tathāgata : "In what sort of vessels did the previous properly enlightened Tathāgatas accept (food)?" He knew it was in stone vessels. Thus the thought came to Tathāgata.

Then the Mahārāja Vaiśravaṇa said to the other three

Mahārājas : "There are the four stone vessels, Sirs, given to us by the Nīlakāyika Devaputras[3]– there this occurred to us : "We will eat out of these." Then the Nīlakāyika Devaputra named Vairocana told us :

" 'Do not eat out of these vessels, guard them, they will be *Caityas*. There will be a Jina named Śākyamuni, you will offer these vessels to him.' //84//

"This is the time, the moment, Sirs, to offer the vessels to Śākyamuni. With music and the sounding of the *tūryas*, we will give him the vessels and offer him worship. //85//

"He is a vessel of *Dharma*, unbreakable. But these vessels are of stone, and breakable. None other can accept them, we will go to offer them." //86//

Then the four Mahārājas, along with their close ones and retinue, with flowers, incenses, scent, garlands, unguents and the sound of the music of *tūryas* and *tāḍāvacaras*, went to where Tathāgata was, each carrying his vessel in his hand. Approaching and worshipping Tathāgata, they offered these vessels to Tathāgata, filled with divine flowers.

Then, O Bhikṣus, this occurred to Tathāgata : "These four Mahārājas are offering me four stone vessels out of respect and love. I do not need four stone vessels. But if I accept one, the other three will be unhappy. I will accept all four vessels and turn them into one." Then, O Bhikṣus, Tathāgata extended his right hand and addressed the Mahārāja Vaiśravaṇa with this *gāthā* :

"Offer the vessel to Sugata, you will be the vessel of the foremost Yāma. He who offeres a vessel to such as us, never loses memory or untelligence." //87//

Then, O Bhikṣus, Tathāgata accepted his vessel from the Mahārāja Vaiśravaṇa out of compassion thowards him. Accepting it, he addressed the Mahārāja Dhṛtarāṣṭra in this *gāthā* :

"He who offers a vessel to Tathāgata never loses memory

or intellect. He traverses with happiness until he reaches the state of coolness." //88//

Then, O Bhikṣus, Tathāgata accepted his vessel from the Mahārāja Dhṛtarāṣṭra, out of compassion. Accepting it, he addressed the Mahārāja Virūḍhaka in this *gāthā* :

"You who offer this purified vessel to Tathāgata the pure-minded, will soon be pure-minded and praised in the world of gods and men." //89//

Then, O Bhikṣus, Tathāgata accepted his vessel from the Mahārāja Virūḍhaka, out of compassion towards him. Accepting it, he addressed the Mahārāja Virūpākṣa in this *gāthā* :

"You of faultless mind give faultless vessel with respect to Tathāgata of faultless conduct and faultless action; your virtuous offering will be faultless." //90//

Tathāgata accepted his vessel, O Bhikṣus, from the Mahārāja Virūpākṣa, out of compassion towards him. Taking it, he magically transformed (the four vessels) into a single vessel. At that time, he uttered this solemn pronouncement:

"The vessels were offered by me in a previous birth, making my voice charming, therefore these four gods of great miracles give me these four good vessels." //91//

There, it is said :

The Lion amongst men, the Gentle Seer of the Ultimate, after considering at the excellent *Bodhi* tree for seven nights, made the earth quake in six ways, and arose, with the gait of a lion. //92//

Walking slowly like a lordly elephant, he came gradually to the bottom of the Tārayāṇa tree, and sat there, unshakeable like the Meru, the Sage meditated in a *samādhi*. //93//

At that time, Trapuṣa and Bhallika, two brothers, along with merchants and five carts full of wealth, entered the flowering *śāla* forest. //94//

At the splendour of the Great Sage, the wheels sank into

the earth up to the axle. Seeing such a state, the merchants were terrified. //95//

They, armed with swords and arrows and spears in their hands, searching in the forest for deer, (thought) : "Who is this ?" They saw the Jina with a face like the autumn moon, like the sun freed from clouds. //96//

Saluting him with (bowed) head, they wondered : "Who is this, devoid of anger, beyond vanity?" From the sky the gods said : "This is Buddha, Doer of good to the world. //97//

"For seven days and nights, this Compassionate Being has taken neither food nor drink. If you wish to relieve your own pains, feed him, who has thought of the body and the mind." //98//

Hearing that sweet voice, they, worshipping the Jina and circumambulating him, delighted, along with their followers, set their mind to giving food to Jina. //99//

At that time, O Bhikṣus, there was a herd of cattle in the border village of the merchants Trapuṣa and Bhallika. Then, at that time, those cows were milked of butter. Then the cowherds took that butter and went to where the two merchants Trapuṣa and Bhallika were. Approaching they informed them of this phenomenon : "Sirs, you must know these cows are being milked of butter ! Is this good or not?"

Then the greedy Brāhmaṇas said : "This is an evil omen for Brāhmaṇas. A great sacrifice should be performed."

At that time, O Bhikṣus, a Brāhmaṇa named Śikhaṇḍin, a kinsman of the merchants Trapuṣa and Bhallika in previous birth, was born in the Brahmaloka. He took on the form of a Brāhmaṇa and addressed the merchants in these *gāthās* :

"It is your previous vow that : "Tathāgata, attaining *Bodhi*, would turn the Wheel of *Dharma* after eating our food." //100//

"This vow is fulfilled today. Tathāgata, attaining *Bodhi*,

after taking the food offered to him, will turn the Wheel of *Dharma*. //101//

"The auspicious signs, the good stars, your cows being milked of butter, and all through the power of that Great Sage, the one of virtuous deeds." //102//

Thus exhorting the merchants, Śikhaṇḍin went home. Trapuṣa and the others became eager. //103//

The milk of a thousand cows was taken wholly, and, obtaining the cream from it, they prepared his food with great reverence. //104//

The jewelled vessel which was named Candra, worth a hundred thousand *palas*, was cleaned, washed and purified, and filled to the brim with food. //105//

They approached the Instructor under the Tārayāṇa, carrying honey in the jewelled vessel, (and said) : "Accept the food, favour us, take this food prepared (by us)." //106//

Out of compassion to the two brothers, knowing their previous intention and that they were proceeding towards *Bodhi*, the Instructor accepted (that food) and partook of it. After partaking of it, he threw the vessel up to the sky. //107//

The King of gods named Subrahmā took the jewelled vessel. It is still there in the Brahmaloka, where they worship it, along with the Asuras. //108//

Then Tathāgata, at that moment, delighted merchants Trapuṣa and Bhallika."

"May there be ease in the directions, divine, auspicious and serving the purpose. May your purposes in instruction be quickly favourable. //109//

"Let there be good fortune on your right hand, good fortune established on your left, let there be good fortune on all your limbs, like a garland placed on a head. //110//

"The merchants who are departed on all ten directions in the search of wealth, let them all gain good profits, may they have happiness. //111//

"If you go to the eastern direction for some purpose, may the stars protect you who have gone to that direction. //112//

"Kṛttikā, Rohiṇī, Mṛgaśirā, Ārdrā, Punarvasu, Puṣyā, and Aśleṣā are in the eastern direction. //113//

"These seven stars and the famed Lokapālas and gods of the east will protect you on all sides. //114//

"Their Lord, the King renowned as Dhṛtarāṣṭra, the Lord of all Gandharvas, will protect you, along with the sun. //115//

"He has many sons, all of the same name, wise, ninety-one in number, named Indra, very powerful. They too will protect you with health and auspiciousness. //116//

"In the eastern direction, there are eight Devakumārīs (named) Jayantī, Vijayantī, Siddhārthā, Aparājitā, Nandottarā, Nandisenā and Nandavardhanī. They too will protect you with health and auspiciousness. //117-118//

"In the eastern direction, there is a *Caitya* named Cāpāla, which is known to be inhabited by Jinas and holy Arhats. They too will protect you with health and auspiciousness. //119//

"May the directions be favourable to you, let not evil befall you. Return successful, protected by the gods. //120//

"If you go to the southern direction for any purpose, may the stars established in that direction protect you. //121//

"Maghā and the two Phālgunīs, Hastā, Citrā, Pañcamī, Svātī and Viśākhā are all in the southern direction. //122//

"These seven stars and the famed Lokapālas who rule the southern direction will protect you on all sides. //123//

"Their Lord is said to be King Virūḍhaka. He will protect you along with Yama the Lord of all the Kumbhāṇḍas. //124//

"He has many sons, all with same name, wise. They are ninety-one in number, (all) named Indra, very powerful. They too will protect you with health and auspiciousness. //125//

"In the southern direction, there are eight Devakumārīs (named) Śriyāmatī, Yaśomatī, Yaśaprāptā, Yaśodharā, Suutthitā, Suprathamā, Suprabuddhā and Śubhāvahā. They too will protect you with health and auspiciousness. //126-127//

"In the southern quarter, there is the *Caitya* named Padma, which is constantly illuminated on all sides by divine splendour. They too will protect you with health and auspiciousness. //128//

"May the directions be favourable to you, may no evil befall you. Return successful, protected by all gods. //129//

"If you go to the western direction for any purpose, the stars that are established on the western quarter will protect you. //130//

"Anurādhā, Jyeṣṭhā, Mūlā, Dṛḍhavīryatā, the Āṣāḍhās, Abhijit and Śravaṇā is the seventh. //131//

"These seven stars and the famed Lokapālas who rule the western quarter will always protect you. //132//

"Their Lord is known as King Virūpākṣa. He will protect you along with Varuṇa, the Lord of all Nāgas. //133//

"He has many sons, (all) of the same name, wise. They are ninety-one in number, (all) named Indra, very powerful. They too will protect you with health and auspiciousness. //134//

"In the western direction, there are eight Devakumārīs (named) Alambuṣā, Miśrakeśī, Puṇḍarikā, Aruṇā, Ekādaśā, Navamikā, Sītā, Kṛṣṇā and Draupadī. They too will protect you with health and auspiciousness. //135-136//

"In the western direction, there is the mountain named Aṣṭāṅga. It is the abode of the moon and the sun, and will grant you eight wishes. It too will protect you with health and auspiciousness. //137//

"May the directions be favourable to you, may no evil befall you. Return successful, protected by all gods. //138//

"If you go to the northern direction for any purpose, the stars that are established on that quarter will protect you. //139//

"Dhaniṣṭhā, Śatabhiṣā, the two (Bhadrās), Pūrvā and Uttarā, Revatī, Aśvinī and Bharaṇī is the seventh. //140//

"These seven stars and the famed Lokapālas who rule the northern direction will always protect you. //141//

"Their Lord is King Kubera Naravāhana; he, along with Maṇibhadra the Lord of all Yakṣas, will protect you. //142//

"He has many sons of the same name, wise. They are ninety-one in number, (all) named Indra, very powerful. They too will protect you with health and auspiciousness. //143//

"In the northern direction, there are eight Devakumārīs Ilādevī, Suradevī, Pṛthvī, Padmāvatī, and the present Mahārājās, Āśā, Śraddhā, Hirī (Hrī) and Śirī (Śrī). They too will protect you with health and auspiciousness. //144-145//

"In the northern direction, there is the mountain Gandhamādana, beautiful, with a bright peak, the abode of Yakṣas and saints. They too will protect you with health and auspiciousness. //146//

"May the directions be favourable to you, may no evil befall you. Return successful, protected by all gods. //147//

"There are twenty-eight stars on the four directions, seven to each, thirty two Devakanyās in the four directions, eight to each. //148//

"May the eight Śramaṇas, eight Brāhmaṇas, eight Naigamas in the countries, and the eight gods along with Indra protect you on all sides. //149//

"May you be easy travelling, easy when you return, easy on seeing your kinsmen, (and) your kinsmen be easy on seeing (you). //150//

"Indra, the Yakṣas, the Mahārājas, the compassionate Arhats — may they all favour you. Go and attain auspicious immortality. //151//

"Protected by Brahmā, Vāsava, by those of free minds, and those without evil, by Nāgas and Yakṣas, may you, ever compassionate, live for a hundred autumns. //152//

"The skilful and unparalleled Guide, the Favourable Lord of men, is Lord of the directions. By this good work, you will be Jina named Madhusambhava. //153//

"This is the first dispassionate prediction of the Jina, the Leader of the world. Afterwards, many innumerable Bodhisattvas, who will make predictions, will not turn back from *Bodhi.*" //154//

Hearing this prediction of the Jina, eager and geatly delighted, the two brothers, along with their followers, took refuge in Buddha and *Dharma*. //155//

NOTES

1. The four Dhātus : The four physical elements, earth, water, fire and air (*pṛthivī*, *ap*, *tejas* and *vāyu*).
2. Missing.
3. Nīlakāyika Devaputras : A class of gods (possibly with blue bodies).

Chapter XXV

REQUEST FOR INSTRUCTION

THUS, O Bhikṣus, there occurred to Tathāgata, sojourning under the Tārāyaṇa, first enlightened, retired in seclusion, this, about conformity to worldly life : "I have attained and been enlightened in profound *Dharma*, which is tranquil, calm, restrained, superior, difficult to see, difficult to experience, beyond ratiocination. It is noble, to be known by wise and learned men, it has discarded all bonds, it is not to be known, not to be informed, it obtrudes all known things, it is the supreme fact, without attachment, coolness, without clinging, not conveyed, not to be conveyed, without condition, beyond the six objects of sense. It is unthought of, unimagined, inexpressible. It is unuttered, unpronounced, not articulated. It has no instance, is irrefutable, beyond all basis. It is the severance of the tranquil condition. It is inconceivable since it is based on void. It is the destruction of desire, dispassion, suppression and annihilation. If I instruct this *Dharma* to others, they will not know it, it will be wearisome for me, an useless exercise and instruction of *Dharma* at the wrong moment. Therefore I will sojourn in silence, with scant interest." At this moment, he pronounced these *gāthās* :

"I have attained this *Dharma*, profound, tranquil, pure and bright, immortal and unconditioned. I should not instruct others, I know. Therefore, I will reside silently in the forest." //1//

"It is unstained because it is beyond that range of speech in words, as is the sky, that is its natural attribute. I know the supremely wonderful consciousness and thought, freed of doubts. //2//

"I cannot enter it with syllables, (as it is) characterised by

absence of union with undesirable things (?). The beings in the control of the previous Jinas, listening to it, respected *Dharma*. //3//

"There is no *Dharma* again and that too does not exist where there is no existence. He who knows the sequence of cause and effect, for him, existence and not-existence are not there. //4//

"For immeasurable hundred thousand *kalpas*, I have travelled near the previous Jinas. I have not attained the forbearance where there is no self, no being, no life. //5//

"That I have obtained this forbearance where none dies, nor is anyone born, this is the nature of non-soul in the attributes, so Buddha named Dīpa (Dīpaṅkara) has told me. //6//

"I have infinite compassion towards all the world, and I do not expect prayers from others. The multitude pleased Brahmā, who requested me to turn the Wheel. //7//

"Thus, I will instruct this *Dharma* if Brahmā fell at my feet and begged : "Instruct the beings who are of good disposition and desirous to know." "//8//

Thus, O Bhikṣus, Tathāgata at that moment emited a ray from between his eyebrows, which ray suffused the Trisāhasra Mahāsāhasra Lokadhātu with a great golden glow.

Then the Lord of ten Trisāhasra Mahāsāhasra, Śikhin Mahābrahmā[1], knew in his mind after consideration of the Buddha-power of Tathāgata's own consciousness : " The Lord has no inclination to instruct *Dharma* due to scant interest." This occurred to him: "I will approach Tathāgata and request him to turn the Wheel of *Dharma*."

Then, O Bhikṣus, Śikhin Mahābrahmā at that moment addressed the other Brahmakāyika Devaputras : "It is destroyed, Sirs, the world is destroyed, where Tathāgata, having attained supreme proper *Bodhi*, does not have the inclination to instruct *Dharma* due to scant interest. We will go to Tathāgata the Arhat, the properly enlightened, and urge him to turn the Wheel of *Dharma*."

Then, O Bhikṣus, Śikhin Mahābrahmā, surrounded and preceded by sixty-eight hundred thousand Brāhmaṇas, went to where Tathāgata was. Going there and worshipping Tathāgata's feet with (bowed) head, he said to Tathāgata with folded hands : "It is destroyed, O Lord, the world is destroyed, where Tathāgata, having attained Supreme Proper Enlightenment, has not the inclination to instruct *Dharma* due to scant interest. So, instruct well, O Lord, that *Dharma*, instruct, Sugata, the *Dharma*. The beings are of good disposition, easy to instruct, ready, sincere and capable of being instructed by the Lord's speech." At that moment, he uttered these *gāthās* :

"Having attained the circle of the foremost of the great wisdom, emitting rays on the ten directions, come (and preach), Ray of wisdom, Instructor of lotuses among men, the Indifferent, the Sun among speakers. //9//

"Inviting the beings with the noble wealth, consoling many *koṭi* lives, O Friend of the world! It does not befit you, to ignore the world in silence. //10//

"Strike the drum of the excellent *Dharma*, blow at once the conch of good *Dharma*, raise the altar of great *Dharma* and light the lamp of great *Dharma*. //11//

"Rain down the primary waters of *Dharma*, make (them) cross the ocean of existence, free (them), beset with the great disease, and cool down (those) heated with the fire of pain. //12//

"Show the path of peace, full of happiness, auspicious, devoid of old age, devoid of grief. O Lord! Show mercy to the helpless who have strayed into the wrong path, from the path of *Nirvāṇa*. //13//

"Open the doors of salvation, speak of the law of *Dharma*,

devoid of anger. O Lord, purify well the religious eye of men blind from birth. //14//

"Neither in the *Brahmaloka*, nor in the world of gods, nor in the world of Yakṣas, Gandharvas and humans, is there another than you, who removes the birth and old age of the world. //15//

"I am a seeker of Instruction from you, O Lord of *Dharma*, with all the gods as my associates. Due to this virtue, I too will soon turn the excellent Wheel of *Dharma*." //16//

Tathāgata consented through silence, O Bhikṣus, to Śikhin Brahmā out of compassion towards the world comprising gods and men, for their good.

Then Śikhin Mahābrahmā, knowing the consent of Tathāgata through his silence, strewed divine sandal powder and *aguru* powder on Tathāgata, and disappeared from there with delighted heart.

Then, O Bhikṣus, this consideration occurred to Tathāgata, retired in solitude, for the production of respect towards the light of *Dharma* by the repeated request to Tathāgata for instruction from Śikhin Mahābrahmā, for the propagation of the good religion, producing the profundity of *Dharma*: "This profound *Dharma* has been attained by me, which is subtle, perfect, difficult to grasp, beyond reason and argument, to be known by wise and learned men, opposed to all the world, difficult to be seen, devoid of all passion, with all obscurities removed, inconceivable because of voidness, the destruction of desire, dispassion, obstruction (of birth), *Nirvāṇa*. If I instruct this *Dharma*, others will not understand, and will have great aversion to me. Therefore, I will sojourn in scant interest."

Then, O Bhikṣus, Śikhin Mahābrahmā, knowing of this consideration of Tathāgata's mind by the power of Buddha, again went to Śakra the King of gods : "You should know, Kauśika, that Tathāgata the Arhat, properly enlightened,

does not feel inclined to instruct *Dharma* due to scant interest. The world will be annihilated, O Kauśika, the world will be thrown into the darkness of ignorance, O Kauśika, where Tathāgata the Arhat, properly enlightened, is not inclined to instruct *Dharma* due to scant interest. Why do we not go to Tathāgata the Arhat, properly enlightened, to request him to turn the Wheel of *Dharma*? Why? For Tathāgatas do not turn the Wheel of *Dharma* unless they are requested." (Saying) : "Well said, Sir", Śakra, Brahmā, the Bhauma and Antarīkṣa gods, the four Mahārājakāyikas, the Trāyastriṃśas, the Yāmas, the Tuṣitas, the Nirmāṇaratis, the Paranirmitavaśavartins, the Brahmakāyikas, the Ābhāsvaras, the Bṛhatphalas, the Śubhakṛtsnas[2], and many hundred thousand Śuddhāvāsakāyika Devaputras of beautiful appearance, when the night was over, went to where Tathāgata was, suffusing just the root of the Tārāyaṇa with divine colour and divine light. Arriving there, they worshipped Tathāgata's feet with (bowed) head, and circumambulating him, stood to one side.

Then Śakra the King of gods, bowing to Tathāgata with folded hands, praised Tathāgata with this *gāthā* :

"Arise, O Victor in battle, spread the wisdom in the darkened world. Your mind is free, like the full moon freed of eclipse." //17//

Thus addressed, Tathāgata still remained silent.

Then Śikhin Mahābrahmā said to Śakra the King of gods : "O Kauśika! Tathāgatas, the Arhats, properly enlightened, are not to be exhorted as you exhort (him)."

Then Śikhin Mahābrahmā, covering one shoulder and placing the right knee on the ground, bowed to Tathāgata with folded hands, and addressed Tathāgata in this *gāthā* :

"Arise, O victor in battle, spread wisdom in the darkened world. Instruct *Dharma*, O Sage, it will follow your command." //18//

Thus addressed, O Bhikṣus, Tathāgata said to Śikhin Mahābrahmā : "O Mahābrahman! I have attained the profound *Dharma*, subtle, perfect" etc. upto "will have great aversion for me. Moreover, O Brahman, I present these two *gāthās* constantly :

"My path is contrary to the current, profound and difficult to perceive. Those blinded by passion will not see it. Therefore, it should not be revealed. //19//

"People who have fallen into (the snare of) passion, are carried with the current. I have attained this with great pain. It should not be revealed." //20//

Then, O Bhikṣus, Śikhin Mahābrahmā and Śakra the King of gods, knowing Tathāgata to be silent, disappeared from there along with those Devaputras, dejected in mind.

Three times Tathāgata was disinclined due to scant interest.

At that time, O Bhikṣus, these evil and inauspicious things occurred that came to the sight of the people of Magadha. Thus, some said : "The winds will not blow." Some said : "Fire will not burn." Some said : "The gods will not rain." Some said : "Rivers will not flow." Some said : "Crops will not grow." Some said : "Birds will not fly in the sky." Some said : "Pregnant women will not give birth healthily."

Then, O Bhikṣus, Śikhin Mahābrahmā, knowing these considerations of Tathāgata and these things seen by the people of Magadha, went to where Tathāgata was, with beautiful appearance, at the end of the night, suffusing the root of the Tārāyaṇa all around with divine light. Arriving, he worshipped Tathāgata's feet with (bowed) head, and uncovering one shoulder and placing the right knee on the ground, he saluted Tathāgata with folded hands and addressed him in these *gāthās* :

"There was an argument previously in Magadha, of unrefined *Dharma*, pondered by all. Therefore, O Sage, open the immortal gate, so that they can listen to *Dharma*, attained through purity. //21//

"Achieving your own purpose, you attained independence, and the impurities of pain and condition were removed. There is no loss nor gain to you, the Good. You achieved the *Pāramitās* in the foremost *Dharma*. //22//

"O Sage! There is none like you in the world. How can there by one greater than you here, Great Sage? You radiate as the Foremost in the three worlds, like the mountain in the abode of the Asuras. //23//

"Produce great compassion for the miserable beings. Once such as you are never indifferent. Endowed with the power of fearlessness, you alone can help the body of men to cross. //24//

"These people, comprising gods, Śramaṇas and all twice-born, pierced with the dart, long ailing, should be healed and cured of disease and fever. There is not other refuge for this. //25//

"Gods and men, long attached to you, with good in their hearts, desirous of immortality, will proclaim in totality the *Dharma* which Jina will attain. //26//

"Therefore, with wisdom, happiness and valour, bring to discipline the beings who have lost their way. The unheard-of subject is desired for peace, by the weak and those who desire to exalt. //27//

"This thirsty body of men, Great Sage, beg you for the water of *Dharma*. As the clouds (satisfy) the parched earth, so, O Leader, satisfy them with the rain of *Dharma*. //28//

"Long lost, men roam in the existence, the thorny forest of evil vision. Direct them to the thornless straight path, following which, we shall obtain immortality. //29//

"Without a leader, fallen into the ravine of blindness, they cannot be rescued by any other. Save them, fallen into the great ravine, by engendering the purpose in them. You are the Bull, the Intelligent One. //30//

"You never had any attachment, O Sage, ever, like the flower of the *audumbara*. The Jinas rule as leaders of earth. Release, O Lord, the Beings fallen into evil. //31//

"In your previous existences, you had the thought : "I myself have crossed, and I will help (the others) to cross." Now you have undoubtedly come to the shore, made your promise true, O Valiant in truth! //32//

"O Sage! Destroy darkness with the torch of *Dharma*, raise the banner of Tathāgata. This is the time, to attain the pronouncements. Roar like the king of beasts, in your drum-like voice." //33//

Then, O Bhikṣus, Tathāgata, looking on all the world around with Buddha vision, saw the three categories of beings— inferior, mediocre and intelligent; superior, low and medium; of good disposition, well-purified, of bad disposition, ill-purifed; able to understand with a condensed explanation, able to understand with detailed explanation, literalists; some determined in truth, some determined in falsehood, some undetermined. Then, O Bhikṣus, just as a man standing by a pond sees lotuses, some under water, some on the same level as the water, and some emerged from the water, similarly, O Bhikṣus, Tathāgata, looking on the world around with Buddha vision, saw the beings placed in the three categories.

Then, O Bhikṣus, this occurred to Tathāgata : "Should I or should I not instruct *Dharma*? That category which is determined in falsehood will not understand *Dharma*. Should I or should I not instruct *Dharma*? That category which is determined in truth will certainly know *Dharma*. That category which is undetermined will understand if I instruct *Dharma* to it. If I do not instruct it, it will not understand."

Then, O Bhikṣus, Tathāgata took great compassion on the beings of the undetermined category.

Then, Tathāgata, possessing his own proper knowledge

and knowing the request of Śikhin Mahābrahmā, addressed Śikhin Mahābrahmā in this *gāthā* :

"The doors of immortality are open, O Brahman, for those who have ears. They enter with veneration, devoid of hatred, the beings in Magadha listen." //34//

Then Śikhin Mahābrahmā, knowing Tathāgata's purpose, content, eager, delighted, joyous and with great pleasure, worshipped Tathāgata's feet with (bowed) head and disappeared from there.

Then, O Bhikṣus, the Bhauma gods at that moment, announced to the Antarīkṣa gods and made them hear their words : "Today, Sirs, Tathāgata the Arhat, properly enlightened, has promised to turn the Wheel of *Dharma*. That will be for the good of many, for the happiness of many, out of compassion for the world, for the sake, the good, and happiness of a great body of people, gods as well as men. The body of the Asura will be discarded, Sirs. The divine body will be perfected. Many beings in the world will attain perfect *Nirvāṇa*." Thus, the Antarīkṣa gods, hearing this from the Bhauma gods, announced it to four Mahārājakāyika gods. The four Mahārājakāyika gods to the Trāyastriṃśas, the Trāyastriṃśas to the Yāmas, the Yāmas to the Tuṣitas and the Nirmāṇaratis, the Nirmāṇaratis to the Paranirmitavaśavartins, they too announced it to the Brahmakāyika gods and made them hear these words : "Today, Sirs, Tathāgata the Arhat, properly enlightened, has promised to turn the Wheel of *Dharma*. That will be for the good of many, for the happiness of many, out of compassion for the world, for the sake, the good, and happiness of a great body of people, gods as well as men. The body of Asuras will be discarded, Sirs. The divine body will be perfected. Many beings in the world will attain perfect *Nirvāṇa*."

Then, O Bhikṣus, at that moment, at that instant, all the gods from the Brahmakāyikas down to the Bhaumas, with one speech, one voice, one roar, uttered : "Today, Sirs,

Tathāgata the Arhat, properly enlightened, has promised to turn the Wheel of *Dharma*."

Then, O Bhikṣus, the deity of the *Bodhi* tree, Dharmaruci by name, as well as Dharmakāya, Dharmamati and Dharmacārin, all these four deities of the *Bodhi* tree fell at Tathāgata's feet and said: "Where, O Lord, will you turn the Wheel of *Dharma*?" Thus addressed, Tathāgata said to those deities : "At the Deer Park at Ṛṣipatana in Vārāṇasī." They said : "O Lord! The great city of Vārāṇasī has a poor population, the trees of the Deer Park give but scant shade. There are other cities, O Lord, rich, opulent, happy, prosperous, beautiful, full of many people, decked with gardens, parks and hills. In one of those, O Lord, turn the Wheel of *Dharma*." Tathāgata said : "Not so, gentlemen. Why?

"(Due to) the sixty thousand *koṭi nayuta* sacrifices that I have performed there, the sixty thousand *koṭi nayuta* Buddhas that were worshipped there, the excellent (city) named Vārāṇasī, home of the previous Ṛṣis, praised by gods and Nāgas on earth is ever inclined to *Dharma*." //35//

"I remember the ninety-one *koṭi* thousand previous Buddhas, who turned the excellent Wheel at the beautiful forest named Ṛṣi (patana), which is quiet and peaceful, amenable to meditation, ever enjoyed by deer. Therefore, in this excellent forest named Ṛṣi (patana), I will turn the Supreme Wheel." //36//

NOTES

1. Śikhin Mahābrahmā : Name of a Mahābrahmā.
2. Bṛhatphalas: A class of Rūpāvacara gods of the fourth *Dhyānabhūmi*.
   Śubhakṛtsnas: A class of Rūpāvacara gods of the third *Dhyānabhūmi*.

Chapter XXVI

TURNING THE WHEEL OF *DHARMA*

THEN, O Bhikṣus, Tathāgata, having performed his duties, completed his obligations, torn up all bonds, rescued from all pains, purged of impurities and pains, having destroyed the enemy Māra, entered into the law of all *Buddhadharmas*, omniscient, all-seeing, endowed with ten *balas*, attaining expertise in four (knowledges) filled with eighteen *āveṇika Buddhadharmas*, endowed with five-fold vision, looking on the entire world around with bare Buddha-vision, thought: "To whom shall I first instruct *Dharma*? Which creature is pure, of good disposition, disciplined, worthy of instruction, well-purified, with passion, vice and delusion stilled, of manifest understanding, who, not hearing *Dharma*, undergoes privation? Therefore, I will first instruct *Dharma* to him who will understand *Dharma* instructed by me, and will not resent me."

Then, O Bhikṣus, this occurred to Tathāgata : "Rudraka Rāmaputra is pure, of good disposition, worthy of instruction, with passion, vice and delusion stilled, of manifest understanding. He undergoes great privation at not hearing *Dharma*. He will instruct *Dharma* to Śrāvakas, for the association with neither consciousness nor unconsciousness. Where is he now? He died a week ago." The gods, too, fell at Tathāgata's feet and said : "That is so, Lord, that is so, Sugata, Rudraka Rāmaputra died a week ago." Then, O Bhikṣus, this occurred to me : Rudraka Rāmaputra has lost a great deal, that he died without hearing this superior *Dharma*. If he had heard this *Dharma*, he would have known. To him I would have first instructed *Dharma*, and he would not have resented me."

Again, O Bhikṣus, this occurred to Tathāgata : "Who else

is there, a creature pure, disciplined", etc. as before up to "will not resent instruction of *Dharma*." Then, O Bhikṣus, this occurred to Tathāgata : "This Ārāḍa Kālāma is pure", etc. up to "will not resent instruction of *Dharma* from me." Then, O Bhikṣus, Tathāgata reflected : "Where is he now?" Reflecting, he learned that he had died three days back. The Śuddhāvāsakāyika gods, too, informed Tathāgata of this fact : "That is so, Lord, that is so, Sugata. This is the third day since Ārāḍa Kālāma's death." Then this occurred to Tathagata : "Ārāḍa Kālāma has lost a great deal, that he died without learning the excellent *Dharma*."

Again, O Bhikṣus, this occurred to Tathāgata : "Which other creature is there, pure, of good disposition", etc. upto "who will not resent instruction of *Dharma* from me?"

Then, O Bhikṣus, this occurred to Tathāgata : "The five men of good class are pure, of good disposition, worthy of instruction, well-purified with passions, vice and delusion stilled, of manifest understanding. They lose by not hearing *Dharma*. By them was I served while I practised the course of difficult tasks. They will know *Dharma* instructed by me, and will not resent me."

Then, O Bhikṣus, this occurred to Tathāgata : "Then I will first instruct *Dharma* to the five men of good class."

Then, O Bhikṣus, this again occurred to Tathāgata : "Where are the five men of good class now?" Then Tathāgata saw the world around, gazing with Buddha vision. He saw the five men of good class sojourning at the Deer Park at Ṛṣipatana in Vārāṇasī. Seeing them, this occurred to Tathāgata : "I will first instruct the five men of good class, so that they will know. Why? These Bhikṣus have followed the religious path, they are learned, of pure religion, inclined to the path of salvation and free from bonds."

Then, O Bhikṣus, Tathāgata, pondering thus, rose from the Seat of Enlightenment, making the Trisāhasra Mahāsāhasra Lokadhātu tremble, traversing in sequence, he traversed Magadha and began to traverse the country of Kāśī. Then, at Gayā, near the Seat of Enlightenment, one of the Ājīvakas saw Tathāgata coming from a distance. Seeing him, he approached Tathāgata. Standing to one side, O Bhikṣus, the Ājīvaka, after pleasant conversation, said : "Long-lived Gautama, your senses are long calmed. Your complexion, too, is pure, cleansed and yellowish. Just as the autumn is white, bright and yellowish, so is the face of Gautama pure and white, with purifed senses. Just as when a ripe fruit of the palm is about to fall off the stem, the stem is yellowish, purified and white, so is Gautama's face pure and white, his senses purified. Just as the coin made of *Jāmbūnada*, purified in the fire by the expert goldsmith's son, well-fashioned, thrown on a white blanket, becomes bright, purifed, white, yellowish, extremely brilliant, so are Gautama's senses pleasant, his complexion pure, his face fair. After what, O Long-lived Gautama, do you practise austerities?" Thus addressed, O Bhikṣus, Tathāgata addressed the Ājīvaka in this *gāthā* :

"There is no preceptor for me, there is none like me. I alone am enlightened, cool and free of sins." //1//

He said : "Gautama, do not profess yourself to be an Arhat." Tathāgata said :

"I am an Arhat in the world, I am the Supreme Instructor. There is none to rival me amongst gods, Asuras and Gandharvas." //2//

He said : "Gautama, do not profess yourslf to be a Jina." Tathāgata said :

"Jinas like me are known, who have attained the destruction of sins. I have vanquished the evil religions, therefore, Upaga, I am Jina." //3//

He said : "Then where do you go, Long-lived Gautama?" Tathāgata said :

"I am going to Vārāṇasī, after I reach the country of

Kāśi. I will illuminate with unprecedented light the darkened world. //4//

"I will go the Vārāṇasī after I reach the country of Kāśī. I will strike the drum of immortality in a silent world. //5//

"I will go to Vārāṇasī after I reach the country of Kāśī. I will turn the Wheel of *Dharma*, hitherto unturned in the world."//6//

"That will be so, Gautama", said the Ājīvaka and went to the south. Tathāgata went to the north.

Thus, O Bhikṣus, Tathāgata at Gayā was invited to live and dine by the Nāga king Sudarśana. From there, Tathāgata went to Rohitavastu, from there to Urubilvakalpa, from there to Anala, from there to Sārathipura. In all these places, O Bhikṣus, Tathāgata was invited to live and dine by the housholders, and ultimately came to the bank of the Gaṅgā.

At that time O Bhikṣus, Gaṅgā flowed full, level with the banks.

Then, O Bhikṣus, Tathāgata approached a sailor to cross to the other side. He said : "Gautama, pay me the fare for crossing." "I do not have the fare for crossing," so saying, Tathāgata passed from one shore to the other through the aerial path. Then that sailor, seeing this, was very dejected: "I did not take to the other shore such a Venerable One! Alas!" and he swooned and fell on the ground. Then the sailor informed King Bimbisāra of this incident : "Master, when I asked the Śramaṇa Gautama for the fare for crossing, he said : "I do not have the fare for crossing", and crossed from one shore to the other through the sky." Hearing this, King Bimbisāra exempted all ascetics from paying fare for crossing in future.

Thus, O Bhikṣus, Tathāgata, gradually traversing through countries, reached the great city of Vārāṇasī. Reaching it, waiting only till early morning, he entered the great city of Vārāṇasī to beg for food. Roaming about, begging for food, having had his food, afterwards abstaining from begging, he arrived at the Deer Park at Ṛṣipatana where the five men of good class were. The five men of good class saw Tathāgata coming from a distance. Seeing him, they stopped their work : "Here comes the long-lived Śramaṇa Gautama, the lax, the glutton, who has abandoned exertions. With his previous practice of difficult tasks, he could not experience a special noble knowledge of philosophy from any superhuman religion, what speak of when he sojourned, obtaining substantial food, indulging in worldly pleasure? He is impotent, lazy and a glutton. Let no one approach him, nor rise. No one should take his bowl or robe, or give him food or drink, nothing to enjoy, nor a footstool, and superfluous seats should be placed for him. And he should be told 'Here are superfluous seats, O Long-lived Gautama. If you wish, you may sit here.' The Long-lived Ajñānakauṇḍinya did not tolerate him in his mind. Nor did he converse with him. Wherever, O Bhikṣus, Tathāgata went, to each of the five men of good class, they did not feel easy in their seats, they desired to rise. Thus, just as a bird in a cage when the lower part of the cage catches fire, wishes to fly up quickly to save itself, heated by the fire, similarly, as Tathāgata approached each of the five men of good class, the five men of good class did not feel easy in their seats, and wished to rise. Why? There is no being in the living world who does not rise from his seat on seeing Tathāgata. Whenever Tathāgata approached each of these five men of good class, each of these five men of good class, unable to bear the majesty and radiance of Tathāgata, rose trembling from their seats, breaking into all rituals. Some approached him, some rose and took his begging bowl and robe. Some brought him a seat, some brought him footstools. They said: "Welcome, O Long-lived Gautama, welcome, O Long-lived Gautama! Seat yourself, here is a seat expressly provided

(for you)." Then, O Bhikṣus, Tathāgata sat down on the expressly provided seat. All five men of good class sat down on one side, discussing various pleasant and interesting subjects with Tathāgata. Seated on one side, the five men of good class said to Tathāgata : "O Long-lived Gautama, your senses are becalmed, of pure complexion . . . . . (as before). So Long-lived Gautama, have you experienced a special noble knowledge of philosophy, from any superhuman religion?" Thus addressed, O Bhikṣus, Tathāgata said to the five men of good class : "O Bhikṣus! Do not greet Tathāgata with the epithet 'Long-lived One.' May you not be long in attaining profit, good or happiness. I have experienced immortality, O Bhikṣus, and the path to immortality. I am Buddha, O Bhikṣus, omniscient, all-seeing, cool and sinless. I am Lord of religions. I instruct *Dharma*, O Bhikṣus, come, hear and understand. I carry what is heard, I repeat it, I instruct it. When it has been properly respected and properly instructed by me, you, too, seeking deliverance of mind, deliverance of intellect from sins, and experiencing *Dharma* and embracing asceticism, will say : 'Our birth is at an end, we have lived as *Brahmacārins*, we have done the needful, there is no other way of birth of beings.' This occurred to you, O Bhikṣus : 'Here comes the Long-lived Śramaṇa Gautama, the lax, the glutton, who has abandoned exertions . . . . . (etc. as before). If you wish, you may sit.' Therefore, come, O Bhikṣus." Having been addressed thus, whatever signs of the heretic or marks of the heretic there were (on them), all these signs disappeared. There religious robes appeared, afterwards, hair was cut off. Whatever was the *iryāpatha* of monks for hundred years, that became manifest. This was their asceticism, this their ordination, this their monkhood.

Then, O Bhikṣus, the five men of good class fell at Tathāgata's feet and confessed their transgression. They also endowed on Tathāgata the epithet of the Instructor, love,

affection and respect. Out of respect, they made arrangements for Tathāgata's bath in a beautiful pond. After his bath, O Bhikṣus, this occurred to Tathāgata : "Where did the previous Tathāgatas, the Arhats, the properly enlightened, turn the Wheel of *Dharma*?" At the spot on earth, O Bhikṣus, where the Wheel of *Dharma* was turned by the previous Tathāgata Arhats, at that same spot on earth a thousand thrones made of seven jewels arose.

Then Tathāgata, circumambulating three times, out of respect to previous Tathāgatas, fearless as a lion, seated himself in the *paryaṅka* posture on the fourth throne. The five monks sat before Tathāgata after worshipping Tathāgata's feet with (bowed) heads.

Then, O Bhikṣus, at that moment, Tathāgata released a ray of light from his body, by which ray, the entire Trisāhasra Mahāsāhasra Lokadhātu was suffused with a great radiance. With that radiance, all the Lokāntarikas, miserable and full of miseries, obscured in darkness, where this sun and this moon, so splendid, majestic and exalted, could not warm nor radiate their glow with this glow, their colour with this colour, nor their radiance with this radiance. Thus the beings who were born could not see their extended arms, there at that moment, that great and generous ray originated in the world. Those beings who were born there, could see each other, illuminated by that ray. They said : "O, there are other beings born here, O, other beings born here!" This Trisāhasra Mahāsāhasra Lokadhātu along with the six states and the eighteen great signs too– shook and trembled. It quaked, it shivered, it vibrated, it fluttered. It moved, it moved harder, it moved still more. It agitated, it agitated more, it agitated still more. It sounded, resounded and echoed. It roared, it roared louder, it roared still louder. It was depressed at the ends, raised in the middle. It was depressed in the middle, raised at the ends. It was depressed in the east and raised in

the west. It was depressed in the west and raised in the east. It was depressed in the south and raised in the north. It was depressed in the north and raised in the south. At that moment were heard sounds which were delightful, satisfying, loveable, pleasant, sweet, joyous, agreeable, indescribable, charming, harmonious, not fearful. At that moment, no creature had hatred or terror or fear or paralysis. The radiance of the sun and the moon, of Śakra, Brahmā and the Lokapālas was not apparent at that moment. All the creatures in hell, or born as animals, or born in the abode of Yama were freed of pain at that moment, and given to all pleasure. Nor did passion trouble any creature, not enmity, nor delusion, nor jealousy, nor envy, nor pride, nor hypocrisy, nor vanity, nor anger, nor malice, nor anguish. All creatures at that moment were benevolent of disposition, with good in their hearts, feeling like the mother and the father to each other. Then these *gāthās* emanated from that network of rays:

"He who descended from the Tuṣita abode and entered his mother's womb, and was born at the Lumbinī Park, was venerated by the Lord of Śacī. //7//

"He who, with the gait of a lion, walked seven steps without confusion, and pronounced these words with the voice of Brahmā : 'I am the foremost in the world', who abandoned the four continents and embraced asceticism for the good of all creatures, approached the Mahimaṇḍa after practising difficult tasks. //8-9//

"Striking Māra hard, attaining *Bodhi*, for the good of the world he went to Vārāṇasī to turn the Wheel of *Dharma*. //10//

"Exhorted by the gods along with Brahmā : 'Turn the Wheel of self-control', consent was given by the Sage, out of compassion towards the world. //11//

"He, the firm of purpose, went to the Deer Park at

Vārāṇasī and will turn the excellent, wonderful and majestic Wheel. //12//

"He who wishes to hear the *Dharma* earned by Jina for *nayuta kalpas*, should hasten here to hear *Dharma*. //13//

"The condition difficult to be attained by man, the Buddha signs, the unattainable faith and the most excellent hearing of *Dharma*, devoid of the eight-fold evil, is indeed hard to gain. //14//

"Today, it has all been attained, the Buddha-signs, the favourable birth, also faith and the excellent hearing of *Dharma*, abandoning all folly. //15//

"Sometimes there is the condition that *Dharma* is not heard for *nayuta kalpas*. That has been attained today, abandoning all folly. //16//

"Exhorting the Bhauma gods up to Brahmā : 'Come all, the One, the Leader will turn the Immortal Wheel', the great divine voice exhorts everyone at that moment; (so that) they abandon divine riches to come to the side of Buddha." //17-18//

Thus, O Bhikṣus, the Bhauma and other gods formed a great circle about Tathāgata at the Deer Park at Ṛṣipatana in Vārāṇasī, for turning the Wheel of *Dharma*, (the circle that was) beautiful, handsome, large, wide, seven *yojanas* in width. Above, the sky was adorned by gods with umbrellas, banners, flags and canopies. The Kāmāvacara and the Rūpāvacara gods brought eighty-four thousand thrones for Tathāgata : "Seated here, O Lord, turn the Wheel of *Dharma* out of compassion to us."

Then, O Bhikṣus, at that moment, many *koṭi* Bodhisattvas from the east, the south, the west, the north, from above, under and all around, endowed by the previous vows, came, and falling at Tathāgata's feet, prayed for the turning of the Wheel of *Dharma*. Whoever was there in this Trisāhasra Mahāsāhasra Lokadhātu of the exalted Devaputras, Śakra,

Brahmā, the Lokapālas or others, all saluted Tathāgata's feet with (bowed) heads, and requested Tathāgata to turn the Wheel of *Dharma* : "Turn the Wheel of *Dharma* O Lord, turn the Wheel of *Dharma*, Sugata, for the good of many, for the happiness of many, out of compassion for the world, for the sake of the great body of men, their good and happiness, of gods as well as men. Practise, O Lord, the sacrifice of *Dharma*, shower down the rain of great *Dharma*, blow the conch of great *Dharma*, strike the drum of great *Dharma*."

There it is said :

From this Trisāhasra, may (gods) such as Brahmā, the King of gods and the Lokapālas, approached Jina, fell at his feet and said : "Remember your previous vow, Great Sage, that you made in words– 'I am the greatest, the foremost, I will destroy pain for the sake of the people.' //19//

"You vanquished Māra along with his forces, established at the lordly tree, O Sage; attaining Supreme Enlightenment and excellent tranquillity, you felled the trees of pain. You have fulfilled the purpose thought out for endless hundreds of *kalpas*. Looking on the people without a leader, turn the excellent Wheel. //20//

"Hundred thousand *kṣetras* are illuminated with the radiance of Sugata. Many hundred sons of Buddhas have approached by miraculous powers. They worshipped Sugata in many diverse ways, they praised Tathāgata for his past merits and exhorted the Compassionate One. //21//

"O Compassionate, O Being of lightning intellect, O Being of correct insight! You are like the wind, you roared for thousand *kalpas*, you invited all the world. Rain down the water of the eight fold path, allay the thirst of the world. With power, senses, meditation and salvation, make the wealth of crops prosper. //22//

"For many thousand *kalpas*, you remained well-instructed in the doctrine of Nothingness. You gave the medicine of

Dharma, knew the conduct of beings. These people, beset with hundreds of diseases and hordes of pains, free them, O Jina, Physician, turn the excellent Wheel of *Dharma*. //23//

"You enhanced the horde of the six *Pāramitās* for a long time. Unrivalled prosperity of *Dharma*, unshakeable, was earned and collected (by you). Seeing all these people, helpless, poor, without a leader, give them the seven prosperities, O Leader! Turn the Wheel. //24//

"Abandoning wealth and crops, gold and ingots, beautiful clothes, excellent unguents, incense, powder, superior houses, inner quarters, the kingdom, your dear son, with great joy, O Jina, you sought *Bodhi*. Well-enlightened, turn the excellent Wheel. //25//

"You guarded for hundred *kalpas* your conduct, unbroken, unsullied. Forbearance, well-considered valour, and intrepidity adorned you. O Sage! Excellent meditation, intuition, correct insight, intellect and indifference (have) fulfilled your purpose. Free of fever, turn the excellent Wheel." //26//

Then, O Bhikṣus, the noble Bodhisattva named Sahacittotpādadharmacakrapravartin at that moment offered a Wheel of *Dharma* studded with all jewels, adorned with all jewels, decked with the ray from many ornaments, with a thousand spokes, thousand-rayed, with a nave and a hub, with garlands of flowers, with nets of gold, with nets of bells, with the scent of an elephant in rut, with a full pitcher, *nandikāvarta* (and) *svastika*, adorned with divine cloths, dyed with many hues, anointed with divine flowers, scents, garlands and unguents, praised with excellent hymns, to Tathāgata for turning the Wheel of *Dharma*, produced by previous vows, purified by Bodhisattva-intentions, worthy of Tathāgata's worships, collected by all Tathāgatas, untroubled by the benedictions of all the Buddhas, received and turned by previous Tathāgata Arhats, properly enlightened.

Offering it, he praised Tathāgata with folded hands, with these *gāthās* :

"That which was predicted by Dīpankara , that you, the Pure Soul, would be Buddha, the Lion amongst lions of men, therefore you made this kind of vow : 'Attaining *Sambodhi*, I will instruct *Dharma*.' //27//

"It is not possible to count all the Formost Beings who came here from the ten directions. Delighter of the Śākya clan! Turn the Wheel of *Dharma*, exhorted by them, falling at your feet with folded hands. //28//

"The marvels at the Seat of Enlightenment, created by the gods, and the marvels created by the sons of the Jinas, all these marvels are established at the Wheel of *Dharma*. The purpose is achieved, whatever is said will not be destroyed." //29//

In the Trisāhasra region, the sky was full of groups of gods and the earth of Asuras, Kinnaras and men. Not even the sound of a cough could be heard at that moment; all looked on Jina, delighted in mind. //30//

Thus, O Bhikṣus, Tathāgata consented by silence in the first *yāma* of the night. In the middle *yāma* of the night, he began to speak. In the final *yāma* of the night, he addressed the five men of good class and said : "There are two extremes, O Bhikṣus, wherein an ascetic must not engage himself. The addiction to sensual pleasures, (which is) inferor, vulgar, common, not favoured by the noble, endowed with disasters, which does not lead to asceticism in the future, nor to disgust (of worldly objects), nor to dispassion, nor to prevention (of birth), nor insight, nor to enlightenment, nor to *Nirvāṇa*. That conduct of extreme asceticism, the addition to the fatigue of one's own body, painful, endowed with disasters, with the pain of the visible world, with painful results in the future. Avoiding these, too, O Bhikṣus, Tathāgata advises *Dharma* by the middle conduct— that which is the proper

vision, proper speech, proper end to effort, proper livelihood, proper exercise, proper memory, proper *samādhi*. These are four noble truths, O Bhikṣus. Which four? Pain, the origin of pain, the prevention of pain, and the conduct leading to the prevention of pain. There what is pain? Birth is pain, old age is pain, disease is pain, death, association with the unloved, separation from the loved are also pains. When one does not attain the desired and sought, that is also pain. In short, the five *upādānas* and *skandhas* are pains. Thus is pain described. There what is the origin of pain? This desire, which pertains to rebirth, which is combined with passion of joy, which is welcomed everywhere, is called the origin of pain. There what is the prevention of pain? That eternal dispassion in and prevention of this very desire which pertains to rebirth, which is combined with passion of joy, which is welcomed everywhere, which produces and extinguishes. This is the prevention of grief. There what is the conduct leading to the prevention of pain? That is the eightfold noble path. Thus — proper vision etc. upto proper *samādhi*. This eightfold noble path is said to be the conduct leading to the prevention of pain. These, O Bhikṣus, are four noble truths. 'This is pain'; thus, O Bhikṣus, in the previously unheard *Dharma*, out of fundamental concentration and repetition, knowledge appeared to me, vision appeared, science appeared, intelligence appeared, wisdom appeared, intellect appeared, radiance appeared. 'This is the origin of pain'; thus, O Bhikṣus, in the previously unheard *Dharmas*, out of fundamental mental concentration and repetition, knowledge appeared to me, vision appeared, science appeared, wisdom appeared, intelligence appeared, intellect appeared, radiance appeared. 'This is the prevention of pain'; thus, Bhikṣus, all as before upto radiance appeared. 'This is the conduct leading to the prevention of pain', this, O Bhikṣus, as before upto radiance appeared. 'This pain is to be known'; thus, O Bhikṣus, as

before upto radiance appeared. 'This prevention of pain is to be experienced'; thus, O Bhikṣus, to me in the previously unheard *Dharma* all as before upto radiance. 'This prevention of pain is to be experienced'; thus, O Bhikṣus, as before upto radiance. 'This conduct leading to the prevention of pain is to be practised'; as before upto radiance. 'This pain is known to me'; thus, O Bhikṣus, in the previously unheard and so on. 'This origin of pain is abandoned'; thus, O Bhikṣus, the prevention of pain is experienced'; thus, O Bhikṣus, in the previously unheard and so on. 'This the conduct leading to the prevention of pain has been practised'; thus, O Bhikṣus, in the previously unheard *Dharmas*, due to fundamental mental concentration and repetition, knowledge appeared to me, vision appeared, wisdom appeared, science appeared, intelligence appeared, radiance appeared.

"Thus, O Bhikṣus, until the twelve-fold three-turn vision of knowledge is produced in me, with fundamental mental concentration in the fourfold noble truths, I will not know, O Bhikṣus, that I am enlightened in the Supreme Proper *Sambodhi*. The vision of knowledge was not produced in me. When, O Bhikṣus, the vision of knowledge, twelve-fold and three-turn, was produced in me in the four-fold noble truths, and I experienced unagitated liberation of mind and liberation of intellect, then, O Bhikṣus, I knew I was enlightened in the Supreme Proper *Sambodhi*. The vision of knowledge was produced in me. For me, birth was ended, I had practised asceticism, I had done my duty, and I knew no other existence."

There it is said :

In a voice like that of Brahmā, like the roar of the Kinnara, with a thousand *nayuta* rays emanating, having meditated a truth for many *koṭi kalpas*, Śākyamuni, the Self-born, said to Kauṇḍinya. //31//

"Vision is non-enternal, non-lasting, so are hearing and

smell, as well as the tongue. The body is painful, soulless and void, inanimate like shoots of grass, without activity in it there is no soul, no man, no life. //32//

"Knowing the causes, all these created attributes are beyond the limits of vision, like the sky. There is no doer nor a knower, and one does not see work done, bad or good. //33//

"Knowing the *skandhas*, pain is produced, it is created like thirst enhanced by water. Searching for equality of attributes by this path, one is totally destroyed, hampered by the attributes of decay. //34//

"By the production of fundamental imagining of purposes ignorance occurs, and there is no producer. Cause of conditions is given, there is no transmigration. Knowledge is produced when transmigration is known. //35//

"From knowledge arise name and form, the six senses arise from name and form. Touch is said to be the combination of the six senses, and the three, sensations follow touch. //36//

"Whatever is felt, is all said to be with desire. All the mass of pain arises from desire. From addiction originate all inspirations of existence, and from the inspirations of existence arises birth. //37//

"Old age, disease and pain originate in birth, there is no one production but many in this cage of existence. If there is no soul or being, there is no transmigration. //38//

"In which there is neither doubt nor indecision, is said to be the cause, that which is fundamental has no ignorance. Where there is prevention of ignorance, all existing beings are devoid of decay, when decay is prevented. //39//

"Thus, the causes are understood by Tathāgata; thus the self-born predicts himself. Neither *skandha*, nor *āyatana* nor *upādāna* can I call Buddha; here no one can be Buddha without knowing the cause. //40//

"There is no space here for those emerged as heretics. Here in this kind of religious connection, I speak of void. Those

who have practised the conditions of previous Buddhas, those pure souls are able to know this *Dharma*." //41//

Thus, the twelve-fold Wheel of *Dharma* was turned. It was instructed by Kauṇḍinya and the three jewels completed. //42//

Buddha, *Dharma* and *Saṃgha* — these are the three jewels. These names continue in sequence up to the Brahmā abode. //43//

The unstained Wheel is turned by the Holy Lord of the world, and the three precious jewels were produced in the world. //44//

Placing Kauṇḍinya in front, the five Bhikṣus purified the vision of the sixty *koṭi* gods. //45//

Other eighty *koṭis* of Rūpādhatuka gods too had their vision purified by the turning of the Wheel of *Dharma*. //46//

Eighty-four thousand men assembled there. Their vision was purified and they were freed of all evil state. //47//

At that moment, the eternal voice of Buddha spread over the ten directions, sonorous, sweet, pleasant and auspicious, (and) it was heard in the sky : "This is the excellent Wheel of *Dharma*, turned by Daśabala, the Śākya sage, come to Ṛṣipatana in Vārāṇasī, not in any other way." //48//

From the ten directions, all the hundreds of Buddhas, whoever they were, were silenced. All the sages who served (them) asked Jina : Why have the Daśabalas interrupted their discussion of *Dharma* on hearing (this) voice? Tell us at once why they remain silent. //49//

"In the hundreds of previous births, *Bodhi* was attained by valour and strength, and many thousand Bodhisattvas were surpassed. Therefore, attaining warm and auspicious *Bodhi*, the Doer of good turned the Wheel three-times; therefore they are silenced." //50//

Hearing their words, the hundred *koṭis* of sages and beings, producing the power of benevolence, advanced towards

supreme auspicious *Bodhi*. "We too will learn from the Sage that which is produced from valour and strength. Soon we will become supreme in the world, donors of the vision of *Dharma*." //51//

Then the noble Bodhisattva Maitreya said to the Lord: "These noble Bodhisattvas, O Lord, have assembled from the ten directions and Lokadhātus, desirous of hearing the miraculous process of the turning of the Wheel of *Dharma* from my Lord. Therefore, the Lord, Tathāgata, the Arhat, Properly Enlightened, may be pleased to instruct how the Wheel of *Dharma* was turned by Tathāgata." The Lord said: "Maitreya, profound is the Wheel of *Dharma* due to the lack of understanding of the belief. The Wheel is difficult to perceive due to there not being a second. The Wheel is hard to understand as it is beyond mental reflection. The Wheel is difficult to comprehend as it is equal in knowledge and science. The Wheel is unagitated due to the attainment of unconcealed salvation. The Wheel is subtle because it is not to be separated from the use of comparisons. The Wheel is strong, because of the attainment of adamantine knowledge. The Wheel is unbreakable because it has no origin in the past. The Wheel is not false, because it is devoid of all falsehood. The Wheel is imperturbable because it is fundamentally absolute. The Wheel is everywhere because it is like ether. Thus, O Maitreya, this Wheel of *Dharma* is of the nature of the origin of all religions, the Wheel shows freedom from existence, the Wheel is non-creation, non-suppression, non-productivity, the Wheel is without base, the Wheel is without fancies and imaginings, and sets forth in detail the principles of *Dharma*, the Wheel is vacancy, the Wheel is causeless, the Wheel is without desire, the Wheel has no accumulation (of works), the Wheel is solitude, the Wheel is dispassion, the Wheel is the Enlightenment of Tathāgata, the Wheel is unalloyed Dharmadhātu. The Wheel is non-agitation of *koṭi* beings, the Wheel is unattached and uncovered, the Wheel

transcends the false view of two alternatives, by penetration of (existing objects) by dependence, the Wheel is non-agitation of infinitely numerous Dharmadhātus, the Wheel is the non-cessation of Buddha-activities, the Wheel is lack of activity or abstention, the Wheel is completely incomprehensible, the Wheel is lack of acceptance of rejection, the Wheel is inexpressible, the Wheel is of a nature that is as it should be, the Wheel is the comprehension of the equality of all substantial states as belonging to one sphere, the Wheel is to be turned by the establishment of evil beings in discipline, the Wheel is entry into the doctrine of the assumption of the peerless single truth, the Wheel is the attainment of Dharmadhātu. The Wheel is immeasurable, beyond all evidences. The Wheel is beyond number, beyond all numbers. The Wheel is inconceivable beyond the paths of the mind. The Wheel is incomparable, beyond any comparisons. The Wheel is incomprehensible, beyond the paths of all utterances, speeches and words. It is infinite, imcomparable, beyond comparison like ether, neither to be destroyed, nor eternal, unopposed to comprehension of dependence, tranquil external calm, true, the alteration of truth, falsehood and certainty, speaking the language of all beings. It is the conquest of Māra, the defeat of heretics, surpassing of the objects of rebirth, penetration into the objects of Buddha, known by the noble souls, engaged in by the Pratyekabuddhas, accepted by the Bodhisattvas, praised by all Buddhas, identical with all Tathāgatas. This is the kind of Wheel of *Dharma*, O Maitreya, turned by Tathāgata, by the turning of which one is called Tathāgata. One is called Properly Enlightened. One is called the Self-born. One is called the Lord of *Dharma*. One is called the Leader. One is called the Best Leader. One is called the Supreme Leader. One is called Sārthavāha. One is called the Superior over all religions. One is called the Master of *Dharma*. One is called the Cakravartin of *Dharma*.

One is called the Supreme Donor of sacrifices. One is called the Lord of sacrifices. One is called the Good Sacrificer. One is called the Achiever of penance. One is called the fulfiller of purpose. One is called the Consoler. One is called the Beneficial. One is called Brave. One is called the Being who abandons impurities. One is called Victor in battle. One is called the Raiser of the umbrella, the banner and the flag. One in called the Illuminator. One is called the Being who radiates. One is called the dispeller of darkness. One is called the Torch-bearer. One is called the King of great physicians. One is called the Healer of beings. One is called the Remover of the great dart. One is called the Being with the vision of knowledge devoid of darkness. One is called the Seer of all. One is called the Beholder of all. One is called the Being with all-round vision. One is called the Being with rays all round. One is called the Being who faces all round. One is called the Illuminator all round. One is called the Moon of all around. One is called the Being unestablished in acceptance or rejection. One is called Similar to the earth because of being neither high nor low. One is called Similar to the mountain because of unshakeableness. One is called the Prosperity of all the world, being endowed with all qualities of the world. One is called the Being whose head cannot be seen due to One's surpassing the whole world. One is called Similar to the ocean because of profundity and unfathomableness. One is called the Repository of the jewels of *Dharma*, being filled with the attributes of all ends to *Bodhi*. One is called Similar to the wind due to not having an abode. One is called the Being of unattached intelligence because one's mind is free and unfettered by bonds. One is called the Being who is not turned away from *Dharma*, Because of the penetrating knowledge of all religions. One is called Similar to fire because of adherence to all unavailable intellect, devoid of attachment of all pains and ashes. One is called similar to the sky, due to the attainment of knowledge and intellect of the Dharmadhātu,

in the midst of the endless subject of the knowledge of non-attachment. One is called the Being sojourning in unconcealed knowledge and salvation, due to good attachment to many venerable religions. One is called the Being whose body has been produced from the Dharmadhātu due to being beyond vision like either. One is called Excellent Soul due to not being attached to worldly subjects. One is called the unattached Soul. One is called the Being of infinite intelligence. One is called the Instructor of Superhuman *Dharma*. One is called the preceptor of the world, the Physician of the world. One is called the Being emerging from the world. One is called untouched by worldly attributes. One is called the Lord of the world. One is called the Foremost in the world. One is called the Supreme in the world. One is called the Master of the world. One is called the Venerated in the world. One is called Devoted to the world. One is called the Surpasser of the world. One is called the Lamp of the world. One is called the Most Excellent in the world. One is called the Preceptor of the world. One is called the Benefactor of the world. One is called the Follower of the world. One is called World-knowing. One is called the Being who has attained dominance over the world. One is called Greatly Venerable. One is called Worthy of Worship. One is called the Field of great virtues. One is called the Noble Soul. One is called the Foremost Soul. Superior Soul. One is called the Supreme Soul. One is called the Excellent Soul. One is called the Unsurpassed Soul. One is called the Perpetually Meditating. One is called the Being sojourning in the equality of all religions. One is called the Being who has reached the path. One is called Well-established on the path. One is called the Being beyond M¯ara's subjection. One is called the undecaying, Immortal Extinction. One is called the Destroyer of Māra's circle. One is called the Being devoid of thorns. One is called the Being devoid of desire. One is called the Being devoid of pain. One is called the Being whose doubts are laid to rest. One is called

the Being who has removed arguments. One is called the Dispassionate. One is called the Liberated. One is called the Purified. One is called the Being devoid of passion. One is called the Being devoid of five. One is called the Being devoid of infatuation. One is called the Being with scant evil. One is called Painless. One is called the Restrained. One is called the Being of liberated mind. One is called the Being of noble race. One is called the Great Serpent. One is called the Being who has done his duty. One is called the Being who has executed his obligations. One is called the Being who has discarded his load. One is called the Being whose ties to the world are broken. One is called the Being who is freed through the knowledge of equality. One is called the Being who has attained the supreme *Pāramitās* through restraint of the entire mind. One is called the Being adept in charity. One is called the Being arisen in conduct. One is called the Being adept in mercy. One is called the Being arisen in valour. One is called the Being who has attained meditation and insight. One is called the Being adept in intellect. One is called the Being who has fulfilled his purpose. One is called the Sojourner in great benevolence. One is called the Sojourner in great compassion. One is called the Sojourner in great joy. One is called the Sojourner in great indifference. One is called the Being given to attractive treatment of creatures. One is called the Being who has attained the unconcealed consciousness. One is called the Refuge. One is called Great Virtue. One is called the Great Wise Being. One is called the Being endowed with memory, intellect, activity and intelligence. One is called the Being who has attained the Lights of *smṛti*, *upasthāna*, *samyakprahāṇa*, *ṛddhipāda*, *indriya*, *bala*, *bodhyaṅga*, *śamatha* and *vidarśanā*. One is called the Being who has crossed the ocean of births. One is called the Adept. One is called the Well-placed. One is called the Achiever of good. One is called the Achiever of reassurance. One is called the Being who has crushed the thorns of pain.

One is called the Man. One is called the Great Man. One is called the Lion among men. One is called the Being beyond the thrill of fear. One is called the Nāga. One is called the Pure. One is called the Being devoid of threefold impurities. One is called the Being who has surpassed the fourfold sins. One is called the Adept. One is called the Kṣatriya. One is called the Brāhmaṇa. One is called the Being with a single jewelled umbrella. One is called the Being who has abandoned the attribute of evil. One is called Bhikṣu. One is called the Breaker of the scrotum of ignorance. One is called Śramaṇa. One is called the Being who has surpassed the path of passion for wealth. One is called Śrotriya. One is called the Being from whom pains have departed. One is called the Powerful. One is called the Bearer of the *balas*. One is called the Lord. One is called the Being who ponders on the body. One is called the King of all kings. One is called the King of *Dharma*. One is called the Instructor and the Turner of the most excellent Wheel of *Dharma*. One is called the Instructor of the unagitated *Dharma*. One is called the Being anointed with omniscient knowledge. One is called the Being clad in the silk of pure salvation of the great dispassionate knowledge. One is called the Being endowed with the jewels of the seven *Bodhyaṅgas*. One is called the Being who has attained the speciality of all religions. One is called the Being whose face is looked upon by all noble people, Śrāvakas and ministers. One is called the Family, and son of the noble family of Bodhisattvas. One is called the Well-disciplined. One is called the Well-announced Bodhisattva. One is called Similar to Vaiśravaṇa. One is called the Being whose treasury is presented with the seven Ārya prosperities. One is called the Being who has given donations. One is called the Being who is endowed with all pleasures and prosperities. One is called the Bestower of all purposes. One is called the Protector of the good and Happiness of all the world. One is called Similar to Indra. One is called the Wielder of the thunderbolt of knowledge and power. One is called the Being with all round vision. One is called the Being with the unconcealed knowledge of all religions. One is called the Performer of the marvels of all-round knowledge. One is called the Being who has entered the view of the great drama of *Dharma*. One is called Similar to the moon. One is called the Being whose sight is pleasing to the entire world. One is called the Being endowed with all-round, great, pure, light. One is called the Being endowed with joyous light. One is called the suffusion that shows the face of all creatures. One is called the Being who has attained the suffusion which is the repository of the heart's desires of all world. One is called the Great Marvel. One is called the Being who is surrounded by the rays of both disciples and non-disciples. One is called Similar to the orb of the sun. One is called the dispeller of the darkness of delusion. One is called the Lord of the Mahāketus.[1] One is called the Immeasurable Lustre. One is called the Exhibition of the Great Suffusion. One is called the Being unconfused by the analysis and instruction of all questions. One is called the Destroyer of the darkness of great ignorance. One is called the Being whose intelligence and imagination is illuminated by the light of great knowledge. One is called the Being whose range of authority is freed by the light of the equality of the world, (comprising) great benevolence, kindness and confession. One is called the Being whose area of *Prajñā Pāramitā* is profound, difficult to grasp, difficult to perceive. One is called the Being endowed with the special practice of all *Īryāpathas*. One is called the Supremely Beautiful. One is called the Being of charming appearance. One is called the Being whose senses are tranquil. One is called the Being whose mind is tranquil. One is called the Being filled with a wealth of tranquillity. One is called the Being who has attained supreme restraint and tranquillity. One is called the Being filled with the wealth of tranquillity and insight. One is called Guarded, One's sense

controlled, like a well-trained elephant, clear, unagitated and pleasant like a lake. One is called the Being who has abandoned the covers of all pains and desires. One is called the Being endowed with thirty-two signs of a great man. One is called the Superman. One is called the Being whose body is adorned with a set of eight minor signs. One is called the Bull among men. One is called the Being endowed with the ten *balas*. One is called the Charioteer, who, having attained the fourfold expertise[2], controls the good men. One is called the Instructor. One is called the Being filled with the Buddha religion of eighteen *āveṇikas*. One is called the Being with faultless body, speech, mind and result of action. One is called the Sojourner in voidness due to one's sphere of knowledge and vision being purified and being adorned with all good signs. One is called the sojourner in sighlessness because of enlightenment in the equality of origination of dependence. One is called the Sojourner in aimlessness due to the penetration of the supreme purpose and the true law. One is called the Being beyond the reach of accumulation, because one is unstained by any setting out. One is called the Speaker of Truth, because all one's condition are ended. One is called the Speaker of non-falsehood and of unfailing speech, because one's objects of knowledge are unagitated by the *koṭi* beings. One is called the Being who has well attained the passionless quality because of the attribute of truth and the capacity of being with and without signs, like ether. One is called the Being whose sight and hearing is fruitful, because he sojourns in all religions equal to magic, mirages, dreams, the moon reflected in water, and echoes. One is called the Traverser of the fruitful steps because of producing the cause of *parinirvāṇa*. One is called the Being who has averted pain by nobility, discipline, valour and heroism. One is called the being who has arrested transmigration by uprooting ignorance and desires of existence. One is called the Being who has defeated the enemy, the pains of Māra, by instruction of

the conducive to deliverance. One is called the Being who has crossed the mire of passion by not being smeared with the practice of all Māra-objects. One is called the Being who has felled the banner of pride by crossing the Kāmadhātu. One is called the Being who has raised the banner of intellect by crossing the Rūpadhātu. One in called the Being who has crossed the entire region by crossing up to the Rūpadhātu. One is called the Great Tree because of body of *Dharma* and physique of knowledge. One is called Similar to the *udumbara* flower due to blossoming with the flower of the knowledge of endless jewels of quality and being endowed with fruits of salvation. One is called Similar to the best of Cintāmaṇi because one's appearance and sight are hard to achieve. One is called the Being whose feet are well-established due to the fulfilment of the purpose of proper law and *nirvāṇa*. One is called the Being the soles of whose feet are marked with wonderful *svastikas*, *nandyāvartas* and *sahasrāra-cakras*, because he is unmoving and unshakeable by his assumption of charity, good conduct, penance, austerities and *Brahmacarya* for a long time. One is called the Being with raised heels because of long protection and maintenance of mother, father, Śramaṇas, Brāhmaṇas, Preceptors, respected people and pious people, and because of non-abandonment of those who take refuge in him. One is called the Saviour of many by the long adoption of opposed beings, bent on life-destroying enmity. One is called the Being with tender and red hands and feet by long manifestation of the attributes and classes of life-taking enmity. One is called the Being with webbed fingers and toes for taking pains with the preparation of his hands and body for the veneration and respect towards mother, father, Śramaṇas, Brāhmaṇas, Preceptors and respected people by bathing, anointing and massaging (then) with *ghee* and oil for a long time. One is called the Being with raised feet for long being well-trained in the welfare and attraction of beings by the various ar-

ticles of attraction (namely), *dāna*, *priyavākyatā*, *artha-kriyā*, and *samānārthatā*. One is called the Being whose upper body has hair follicles turned to the right, due to taking long recourse to the most excellent superior religion. One is called the Being with legs like a black antelope due to long circumambulation of the *Caityas*, mother, father, Śramaṇas, Brāhmaṇas, preceptors, respected people and Tathāgata, listening to *Dharma*, reverence, thrill, attraction of opposed beings, instruction of *Dharma* and its application. One is called the Being with sheathed private parts due to a mind saturated with going to the refuge, presentation, instruction of *Dharma*, With respect to the beings inclined to old age, disease and death, by the welfare of listening to *Dharma*, accepting, bearing, speaking, informing, certainty of meaning and word, and accomplishment with respect for a long time. One is called the Being with hanging arms due to following and firm assumption of the acceptance of asceticism, presentation of all equipments, presentation of power to the nude, not approaching another's wife, the revelation of the qualities, and classes of ascetics, modesty, shame, of Śramaṇas, and Brāhmaṇas as well as ascetics for a long time. One is called the Being with the proportions of *nyagrodha* due to being endowed with controlled hand, controlled feet, non-enmity towards beings, benevolent, body-action, speech-action, mental-action for a long time. One is called the Being whose complexion is tender, youthful and delicate, due to eating little, knowing the limits of eating, thus controlling one's belly presentation of medicine to the rich, non-pervasion of inferior people, non-crushing of Tathāgata's *Caityas*, re-creation of ruins, establishment of *stūpas*, and due to granting refuge to the terrified beings. One is called the Being of golden complexion due to long offering to mother, father, Śramaṇas, Brāhmaṇas, Preceptors, venerable people—baths, unguents, *ghee*, oil, warm water in cold weather, cool water in warm weather, umbrellas, and (means of) enjoy-

ment of seasons, and offering clothes, spreads, beds and seats made of delicate fabric, soft, tender as the touch of cotton wool, and offering *Caityas*, scented oil, banners and flags of silk to Tathāgata. One is called the Being who has hair-pores each filled with a single hair, due to revealing the qualities and classes of the feeling of benevolence and non-enmity to all beings, release from bonds, assumption of gentleness towards enemies, lack of enmity and malice, and the offering of gold inlays, gold flowers, scattered gold dust, flags and banners of golden silk, gold vessels, gold cloths to statues of Tathā-gata for a long time. One is called the Being with seven swellings due to approaching learned men, asking after their welfare, asking of religions created by the sinful and the pure, the venerable, the inferior and the mediocre, the investigation of its sense, comparison, non-delusion, destroying insects and spiders, at the *Caityas* of Tathāgata, removal and application of handfuls of (flower), garlands, grass and sand, for a long time. One is called the Being the upper half of whose body is like a lion's due to offering respectfully for a long time to mother, father, elders, betters, venerable ones, Śramaṇas, Brāhmaṇas, beggars and mendicants who have approached, food, drink, seats,clothes, support, lamps, proper livelihood as desired, clean and offered objects for the enjoyment of good people, (such as) wells and ponds filled with cool water. One is called the Broad-shouldered, due to the bowing, saluting and veneration to mother, father, Śramaṇas, Brāhmaṇas, preceptors and venerable ones, offering of refuge, non-derogation of the weak, non-abandonment of those who come for refuge, firm creation, donation and non-eschewing for a long time. One is called the Being with the well-rounded shoulders due to weighing one's own faults and follies, not looking on others' faults, abandonment of discussion that destroys others, the root of quarrels, guarding with proper abandonment one's speech and action for a long time. One is called the Lion-jawed, due to long estab-

lishment, influence, acceptance and learning of Tathāgata—instruction, practice bestowing and preceding of all good reloigions, of arguments, desires, acceptance of beings, discipline favourable to one's own religion, properly engaged royal minsters, properly established good religions, with expertise in all sciences of mother, father, Śramaṇas, Brāhmaṇas, Preceptors, venerable ones, and those who desire veneration, respect and salutations. One is called the Being with forty even teeth, due to long abandonment of all objects, doing what is favourable to suitors, non-obscuring, non-deviating of those who approach, fulfilment, donation, charity, firm assumption and non-abandonment of the desired object to all. One is called the Being with white teeth due to long eschewing of crooked speech, non-acceptance of the spell of disunity, acceptance of the pleasant totality of unity, and criticising crooked and the revealing and application of the qualities of the totality of unity. One is called the Being with no missing teeth due to long abandonment of the dark side, the excess of good on the white side, the abandonment of black deeds and black results, praising of white deeds and white results, drinking milk, offering white cloths, whitewashing the Tathāgata *Caityas*, offering of milk and offering of galands of white flowers such as *vārṣika*, *dhanuṣkāri* etc. One is called the Being possessed of the best of taste due to long abandonment of laughter and mockery, causing delight by guarding speech, causing delight by uttering speech, not seeking others' follies and others' vices, assumption of equal mind, equal application (behaviour), equal instruction of *Dharma* to all beings, and non-abandonment of firm assumption. One is called the Being with the Brahmā-voice due to long non-enmity and non-violence towards all beings, offering of panacea to the service of the sick touched by various diseases, and non-weariness in offering all elixirs to those who seek elixirs. One is called the Being with very blue eyes, due to long abandonment of speech that is false, rough,

harsh, cunning, bitter, offering to others, unpleasant, hurting the sensibilities of others, and the proper application of proper speech that applies benevolence and compassion, causes joy and delight, gentle, sweet, delicate, hartfelt, joyous to alle senses. One is called the Being with eyelashes like a cow's due to long looking on all beings like mother and father, with unblinking eyes on suitors, as on an only son, looking on with supreme benevolence and compassion, with lack of cunning and pleasant senses, looking on Tathāgata-*Caityas* with unblinking eyes, and beholding enemy beings with Tathāgata-vision and firm assumption. One is called the Being with a wide tongue due to long abandonment of low mind, fulfilment of generous and noble zeal, assumption of supreme *Dharma*, will and soul, abandonment of a frowning face, assumption of a smiling face, beneficient to all friends, and non-return from all previous collection of beneficence. One is called the Being with an excrescence on his head, not to be seen, due to long abandonment of all vices of speech, revealing of the infinite qualities of all Śrāvakas, Pratyekabuddhas and reciters of *Dharma*, the writing, reciting, reading and informing of the Tathāgata - *sūtrānta*, and the expertise of reaching the opponents with the sense, the words and the distinctions of these *Dharma*. One is called the Being with warm and pure coloured circle of hair between his eyebrows, named *sujāta* or *dakṣiṇāvarta*, due to long salutation to mother, father, Śramaṇas, Brāhmaṇas, preceptors and venerable ones with his head at their feet, respect to ascetics, and salutations, cutting of hair, anointing the head with scanted oil, and offering power, garlands, necklaces and head-dresses to all suitors. One is called Mahāsthānaprāpta due to long performance and assumption of all *Nirargala* sacrifices, all good and benevolent instructions, aims at going to and coming from all directions in sending as messengers the reciters of the supreme *Dharma*, destruction of the darkness of obscenity to all Buddhas,

Bodhisattvas, Pratyekabuddhas, Śrāvakas, reciters of *Dharma*, mother, father, preceptors and venerable ones, lighting torches (with) oil, *ghee* and grass (offering) lamps of scented oil and all best and pleasing objects to Tathāgata's image, the colour of milk, adorned with jewels, and offering hordes of beneficence designed to draw the minds of opponents. One is called Mahānārāyaṇa due to being endowed with Mahānārāyaṇa power. One is called the Destroyer of all opponents due to being endowed with the power to defeat *koṭi* hundred Māras. One is called Endowed with ten Tathāgata *balas* due to being endowed with ten Tathāgata *balas*. One is called the Being endowed with the power of the knowledge of occasion due to expertise in the knowledge of sound and unsound possibilities, the abandonment of limited Hīnayāna, assumption of the qualities of Mahāyāna, Being endowed with *balas* and application of satisfied *balas*. One is called the Being endowed with the cause and effect of the assumption of all works, past, future and present, due to being endowed with the *jñānabala* arising from the cause and effect of the assumption of past, future and present works. One is called the being endowed with the *jñānabala* of the senses, power and variety of all beings due to being endowed with the *jñānabala* of the senses, power and variety of all beings. One is called the Being endowed with the *jñānabala* of entrance into the world of many regions and various regions due to being endowed with the *jñānabala* of entrance with the world of many regions and various regions. One is called the Being endowed with the *jñānabala adhimukti* of many various *adhimuktis* and complete *adhimuktis* due to being endowed with the *jñānabala adhimukti* of many *adhimuktis*, various *adhimuktis* and complete *adhimuktis*. One is called the Being endowed with the *jñānabala* omnipresent *pratipat*, due to being endowed with the *jñānabala* omnipresent *pratipat*. One is called the Being endowed with the *jñānabala* purification and discrimination of all meditation, salvations, *samādhis*, *samāpatis* and impurities due to being endowed with the *jñānabala* purification and discrimination of all meditation, sal-vations, *samādhis*, *samāpatis* and impurities. One is called the Being endowed with the *jñānabala* of association with the memory of many previous residences due to being endowed with the *jñānabala* of association with the memory of many previous residences. One is called the Being endowed with the *jñānabala* of divine sight for looking into the uncovered forms of all due to being endowed with the *jñānabala* of divine sight for looking into the uncovered forms of all. One is called the Being endowed with the *jñānabala* of the destruction of all attachments in connection with all desires due to being endowed with the *jñānabala* of the destruction of all attachments in connection with all desires. One is called the Being who has attained the confidence of unsurpassed resolve in the perfect enlightenment in all religions, and fulfilling of resolve among gods and men due to the attainment of the confidence of unsurpassed resolve in the perfect enlightenment in all religions, and fulfilment of resolve among gods, and men. One is called the Being who has attained unbroken confidence among gods and men, fulfilling resolve, for non-salvation is the total impure obstacle to *Dharma*, due to the attainment of unbroken confidence among gods and men, fulfilling resolve, for non-salvation is the total impure obstacle to *Dharma*. One is called the Being who has attained unopposed confidence among gods and men in mounting a resolve so that he would attain *nirvāṇa* while propagating conduct conducive to salvation, due to the attainment of unopposed confidence among gods and men in mounting a resolve so that he would attain *nirvāṇa* while propagating conduct conducive to salvation. One is called the Being who has attained the confidence of resolve that is not to be turned back, among gods, and men, by the knowledge of the destruction of all impurities, the knowledge of abandonment

and mounting resolve due to the attainment of the confidence of resolve that is not to be turned back, among gods and men, by the knowledge of the destruction of all impurities, the knowledge of abandonment and mounting resolve. One is called the Instructor of the *Dharma* where no word is wrong, due to being the Instructor of *Dharma* where no word is wrong. One is called the Being who has been enlightened in the nature of *Dharma*, which is unutterable and incomprehensible, due to being enlightened in the nature of *Dharma* which is unutterable and incomprehensible. One is called the unchecked due to being unchecked. One is called the Being who is able to establish the voice, a speech of *Buddhadharma*, unlimited by the voice of all beings. One is called the Being of undiminished memory due to undiminished memory. One is called the Being beyond the name of variety due to being beyond the name of variey. One is called the Being of totally composed mind due to totally composed mind. One is called the Being in the state of unity that shows indifference without consideration due to being in the state of unity that shows indifferenc without consideration. One is called the Being who has no lack of desire, condition or *samādhi* due to having no lack of desire, condition or *samādhi*. One is called the Being of complete memory due to complete memory. One is called the Being of undiminished intellect due to undiminished intellect. One is called the Being of undiminished zeal due to undiminished zeal. One is called the Being of undiminished vision of the knowledge of salvation due to undiminished vision of the knowledge of salvation. One is called the Being endowed with the knowledge of all body, speech, mind and action, foremost knowledge and following knowledge due to being endowed with the knowledge of all body, speech, mind and action, foremost knowledge and following knowledge. One is called the Being endowed with the vision of knowledge unimpaired by the association of the three paths due to being endowed with the

vision of knowledge unimpaired by association with the past, future and present paths. One is called the Being suited to uncovered salvation due to being suited to uncovered salvation. One is called the Expert in suitable instruction of *Dharma* due to being an expert in suitable instruction of *Dharma*. One is called the Being who has attained the supreme *Pāramitā* of the circle of all qualities of voice due to having attained the supreme *Pāramitā* of the circle of all qualities of voice. One is called the Being with the voice of gods, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍa, Kinnaras and great serpents because of the attainment of expertise in all voices, resoundings, utterances. One is called the Being with the voice, the speech, the sound, the roar of Brahmā. One is called the Being with the voice of the *kalaviṅka*. One is called the Being with the voice like the sounding of the *dundubhi*. One is called the Being with a voice like the booming roar of the earth. One is called the Being with the voice like the rumbling roar of the ocean, the lordly elephant and the cloud. One is called the Being with a voice like the roar of the lion and the bull. One is called the Being with a pleasing voice following the cries and utterances of all beings. One is called the Being with a voice that is unattached, uncovered venerating all past circles. One is called the Being with a voice that reaches all because he has a single voice. One is called the Being worshipped by Brahmā and Indra. One is called the Being honoured by the King of gods. One is called the Being adulated by the Lord of serpents. One is called the Being whose face is looked upon by the Lord of Yakṣas. One is called the Being praised by the Lord of Gandharvas. One is called the Being gazed on with unblinking eyes by the Lord of Rākṣasas. One is called the Being saluted by the Lord of Asuras. One is called the Being looked upon without malice by the Lord of Garuḍas. One is called the Being praised by the Lord of Kinnaras. One is called the Being whose sight is desired by the Lord of great serpents. One is called the

Being adored by kings. One is called the Being served by groups of Arhats. One is called the Inciter, the Exciter and the Delighter of all Bodhisattvas. One is called the Instructor of the *Dharma* that is free from worldliness. One is called the Instructor of the *Dharma* that has no word or syllable missing. One is called the Instructor of that surpasses time. This, O Maitreya, is the turning of the Wheel of *Dharma*, mere part and parcel of the entire range of Tathāgata's merits. O Maitreya, Tathāgata may instruct in detail up to a *kalpa*, or up to the end of a *kalpa*. Yet the end of the instruction will not be reached."

Then the Lord at that moment uttered these *gāthās* :

"The Wheel of *Dharma*, profound, difficult to see, subtle, has been turned, where Māras do not penetrate, nor do all the opponent heretics. //52//

"The Wheel of *Dharma*, is unattached, free from falsehood, devoid of production and creation, solitary, void by nature. //53//

"The Wheel which has neither acceptance nor rejection, is devoid of signs, and instructs equality of attributes, is described by Buddha. //54//

"Magic, mirages, dreams, the moon reflected in water, echoes—as these are, so is the Wheel turned by the Lord of the world. //55//

"The Wheel of *Dharma* is said to be entrance into the law of dependence, indestructible, yet non-eternal, and destroyer of all vision. //56//

"The Wheel of *Dharma* is said to be ever like ether, without false discrimination, radiant, without determination of end or middle. //57//

"The Wheel of *Dharma* is said to be free from existence and non-existence, devoid of self-ness or non-self-ness, not determined by class by nature. //58//

"The Wheel of *Dharma* is said to be the ture and that which has no end in truth, truly and the unrivalled instruction of *Dharma*. //59//

"It is the natural eye, the empty hearing, also smell, tongue, mind and the void soul, inactive. //60//

"This Wheel, which is thus, the Wheel of *Dharma*, is turned, and instructs the foolish beings; therefore it is called Buddha. //61//

"I have myself understood this nature and essence of *Dharma* without instruction from others, therefore I am the Self-born, the Being with vision. //62//

"I am called the Lord of *Dharma* as I control all religions. I know the good and ill of religions, therefore I am called the Leader. //63//

"As the people are to be disciplined, in discipline and cherished, I have acquired the *Pāramitā vinaya*, I am called Vināyaka. //64//

"I instruct the excellent path to the beings who have lost their way, and bring them to the other shore. Therefore, am I Vināyaka. //65//

"Attracting the people by the knowledge of the articles of attraction, I make them cross the forest of births. Thus am I Sārthavāha. //66//

"I control all religions, therefore I am the Master of religions, the Jina. I am called Dharmarāja by turning the Wheel of *Dharma*. //67//

"I am the Master of the gift of *Dharma*, the Instructor, the Supreme Lord of *Dharma*. I am the Being who has well-performed sacrifices, of Accomplished purpose, of fulfilled hope, of accomplished auspiciousness. //68//

"I am the Consoler, the Being with peaceful vision, the Valiant, the Victor in great battle, the Being who has passed all wars, the Free, who frees (all) Beings. //69//

"I am the Light to the World, the Illuminator of intellect and knowledge. I am the Destroyer of the darkness of ignorance, the Being of great radiance, bearing a torch. //70//

"I am the foremost Physician, the Foremost of the wise, the Healer of great pain, the Supreme Remover of the dart of beings pierced by pain. //71//

"I am endowed by all signs, adorned with all good omens, With my body, auspicious all over, I yet follow the inferior. //72//

"I am made powerful with the ten *balas*, adept in the *vaiśāradyas*, I am the Great Sage, Foremost in being endowed with eighteen *āveṇikas*. //73//

"This is the brief instruction in the turning of the Wheel of *Dharma*. The merits of Tathāgata have thus been revealed. //74//

"The knowledge of Buddha is immeasurable, as great as the sky. *Kalpas* may be exhausted in speaking of it, not the merits of Buddha." //75//

NOTES

1. Lord of the Mahāketus : Mahāketus are a group of predicted future Buddhas.
2. Fourfold expertise : A quality of Buddha, confidence in oneself. These are four in number - (1) *sarvadharmābhisambodhi* (confidence of being perfectly enlightened as to all *Dharmas*); (2) *sarvāśrayakṣayajñāna* (confidence of knowledge that all impurities are destroyed); (3) *antarāyikadharmānanyathā tvaniśoitavyākareṇa* (confidence of having described correctly the obstructions); and (4) *sarvasampadadhigamāyanairyā ṇikapratipattathātva* (confidence of the correctness of his way of salvation for realising success).

Chapter XXVII

THE CONCLUSION

THEN the Devaputras who have requested Tathāgata for instruction of the exposition of *Dharma*, along with the eighteen thousand Śuddhāvāsakāyika Devaputras, led by Maheśvara, Nanda, Candana, Mahita, Śānta, Praśānta and Vinīteśvara, assembled at Tathāgata's turning of the Wheel of *Dharma*. Then the Lord said to the Śuddhāvāsakāyika Devaputras led by Maheśvara Devaputra : "This, Sirs, is the exposition of *Dharma*, the *sūtrānta* named Lalitavistara, the great *Vaipulya* of Bodhisattva-sport, the beautiful entrance into the subject of Buddha, relating to himself, narrated by Tathāgata. Accept it, bear it, read it. The souls of the Bodhisattva-*yāna*, listening to this exposition of Dharma, will attain firmer valour. The beings who have great attachment will produce the force of rain of great *Dharma* in supreme proper Enlightenment. The artisans of Māra will be vanquished. All the opponents will find no opportunity. Your request for the instruction of that great *Dharma* will have its roots in good and give rise to great attainment, great fruit, great blessings.

"Whoever, Sirs, exalts this exposition of *Dharma*, the *Lalitavistara*, with folded hands, will attain eight excellent attributes. Which eight ? Thus— he will attain excellent form. He will attain excellent strength. He will attain excellent retinue. He will attain excellent energy. He will attain excellent purity of mind. He will attain excellent state of *samādhi*. He will attain excellent suffusion of intellect. These eight excellent attributes he will attain.

"Whoever, Sirs, declares this exposition of *Dharma*, the *Latitavistara*, at the Seat of the *Dharma* exponent, desiring to speak, will expect eight suitabilities of the Seat at the Seat

expected along with it. Which eight? Thus— the suitability of the seat of the merchant. The suitability of the seat of the householder. The suitability of the seat of the *Cakravartin*. The suitability of the seat of the Lokapāla. The suitability of the seat of Śakra. The suitability of the seat of Vaśavartin. The suitability of the seat of Brahmā. The suitability of the seat of the one who became Bodhisattva on the foremost of the Seats of Enlightenment, the one who does not turn back, the enemy of Māra. The suitability of the seat of the one who attained supreme proper *Sambodhi*, therefore turned the Wheel of *Dharma* should be expected. These eight suitabilities of the seats should be expected.

"Whoever, Sirs, praises the One proclaiming this exposition of *Dharma*, the *Lalitavistara*, will attain the eight purifications of speech. Which eight? Thus— the faculty of acting as one speaks by the purification of speech-function according to truth. The faculty of agreeable speech by dominating over the assembly. The faculty of acceptable speech by non-subordination. The faculty of delicate and sweet speech by the collection of gentle beings. The voice of the *kalaviṅka* by the non-agitation of body and mind. The faculty of speech spoken by him by dominance over all beings. The voice of Brahmā by defeating all (other) voices. The voice like the roar of lion by defeating all opponents. The voice of Buddha by satifying the senses of all beings. These eight purifications of speech function he will attain.

"Whoever, Sirs, keeps this exposition of *Dharma*, the *Lalitavistara* written in a book, respects, venerates, honours and worships it, and speaks its praise, utters the praise of this exposition of *Dharma* in the ten directions, with a heart free from envy : "Come, keep this exposition of *Dharma*, the *Lalitavistara*, written down, read it, ponder on it, learn it", attains eight great treasures. Which eight great treasures? Thus— the treasure of memory by the lack of confusion. The

treasure of intelligence by discrimination of intelligence. The treasure of understanding by attachment to the understanding of the sense of all *sūtrāṁśas*. The treasure of *Dhāraṇī* by recalling all that is heard. The treasure of energy attained by addressing all the beings with excellent speech. The treasure of *Dharma* attained by observing the good religion. The treasure of an enlightened mind by maintaining the family of three jewels. The treasure of good behaviour by the attainment of non-production, *Dharma* and forgiveness. These eight treasures will be attained.

"Whoever, Sirs, bears this exposition of *Dharma*, the *Lalitavistara*, well-developed, will fulfil the eight equipments. Which eight? Thus— he will fulfil the equipment *dāna* by having a mind free from envy. He will fulfil the equipment *śila* by fulfilment of all good purposes. He will fulfil the equipment *śruta* by the acquisition of intellect devoid of attachment. He will fulfil the equipment *śamatha* by the manifestation of the attainment of all *samādhis*. He will fulfil the equipment *vidarśanā* by the completion of the knowledge of the three sciences. He will fulfil the equipment *puṇya* by the purification of Buddhakṣetras by major and minor signs. He will fulfil the equipment *jñāna* by satisfaction of the zeal of all beings. He will fulfil the equipment *mahā karuṇā* by the lack of weariness due to the development of beings. These eight equipments he will fulfil.

"Whoever, Sirs, reveals in detail to others, this exposition of *Dharma*, the *Lalitavistara*, thinking, for example, that beings would benefit from the acquisition of such *Dharma*, will attain eight great virtuousnesses by that good religion. What eight? Thus— the king will be a *Cakravartin*; this is the first great virtuousness. He will reign over the four Mahārājakāyika gods; this is the second virtuousness. He will be Śakra the king of gods; this is the third great virtuousness. He will be the Devaputra Suyāma; this is the fourth great

virtuousness. He will be Saṃtuṣita; this is the fifth great virtuousness. He will be Sunirmita; this is the sixth great virtuousness. He will be Vaśavartin the Lord of gods; this is the seventh great virtuousness. He will be Brahmā Mahābrahmā; this is the eighth great virtuousness. Finally, he will be Tathāgata the Arhat, properly enlightened, devoid of all evil religions, endowed with all good religions. These eight great virtuousnesses he will attain.

"In whichever village, or city, or district, or country or entrance to a country, or promenade or monastery, this exposition of *Dharma*, the *Lalitavistara*, traverses, excepting the results of the previous births, the eight-fold fears will not dominate. Which eight? Thus— there will be no fear of trouble from kings. There will be no fear of trouble from burglars. There will be no fear of trouble from tigers. There will be no fear of trouble from famine of hardship. There will be no fear of trouble from quarrels, disputes of fights amongst one another. There will be no fear of trouble from gods. There will be no fear of trouble from serpents. There will be no fear of trouble from Yakṣas. There will be no fear of trouble from all other oppressions. These eight-fold fears, Sirs, will not exist.

"In brief, Sirs, if Tathāgata, with the length of *kalpa* for a lifetime, established day and night, speaks the syllables of exposition of *Dharma*, the syllables of the exposition of *Dharma* will not be exhausted, nor will Tathāgata's energy wane. Rather, Sirs, the conduct, *samādhi*, intellect, salvation, knowledge, vision of Tathāgata are immeasurable, unending; thus, Sirs, whoever accepts this exposition of *Dharma*, bears it, reads it, writes it, causes it to be written, reveals it in detail in the assembly— 'With this mind, how can the beings acquire this generous *Dharma* ?'— there is no end to their virtue."

Then the Lord addressed the long-lived Mahākāśyapa, the long-lived Ānanda and the noble Bodhisattva Maitreya:

"Sirs, I bestow in your hands the supreme proper *Sambodhi*, proclaimed over innumerable *koṭi nayuta* hundred thousand *kalpas*, I present it with a Great Presentation, bear this exposition of *Dharma* yourselves, and reveal it in detail to others."

Saying this, the Lord, for the presentation of this exposition of *Dharma* to greater degree, uttered these *gāthās* at that moment :

"The beings who have been seen by me through Buddha vision will be Arhats, comparable to Sāriputra. If someone worships them for *koṭi kalpas*, like sands of the Gaṅgā, he who offers worship to Pratyekabuddha with joy, day and night, with garlands and other means, will be distinguished as virtuous. //1-2//

"If someone worships without folly all those beings who are Jinas through conviction with flowers, scents and unguents, vigilantly, for many *kalpas*, or someone salutes Tathāgata even once, and with delight in his heart, says : 'I bow to Arhat', there is greater virtue through this. //3-4//

"Whoever worships as before all the beings if they become Buddhas, with beautiful flowers, divine and human, in many ways for many *kalpas*, and who, at the time of the destruction of the good *Dharma*, recites this *sūtra* day and night, abandoning his own body and his life, will be distinguished by this virtue. //5-6//

"He who has the desire to worship the Leader, Pratyekabuddhas and Śrāvakas, must bear always this noble *sūtra*, producing a firm mind of *Bodhi*. //7//

"This is the king of all good sayings which have been produced by all Tathāgatas. Where this jewel of *sūtras* remains, Tathāgata ever remains in that house. //8//

"He attains auspicious and eternal energy, speaking a single word in a *koṭi kalpas*. Not a syllable is lost, nor the sense, to whoever bestows this *sūtra* or others. //9//

"He is the Supreme One among leaders of men, no other being is seen equal to him. He will be like the ocean, imperishable, he who hears and propagates this *Dharma*." //10//

Thus spoke the Lord with joyous mind. All the Śuddhāvāsakāyika Devaputras led by Maheśvara Devaputra, all Bodhisattvas led by Maitreya and the great Śrāvakas led by Mahākāśyapa, as well as the world comprising gods, men, Asuras and Gandharvas, exalted the Lord's speech.

Thus the twenty-seventh chapter of *Śrī Lalitavistara* named "The Conclusion."

Here ends the discussion of Bodhisattva's conduct.

End of the supreme jewel of a *Mahāyānasūtra* : ŚRĪ LALITAVISTARA.

The attributes which are produced by cause, Tathāgata has stated their cause. Their cessation has been thus stated by the Mahāśramaṇa.

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